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The Christian Century

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India on the Eve
By Albert Viton

Quakers and War
By Janet Whitney

The Church and Its Lay Employees
An Editorial

How Shall We Pray in Wartime?
By E. Stanley Jones

FEBRUARY SURVEY OF BOOKS

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In This Issue

JANET WHITNEY

is the author of *Elizabeth Fry: Quaker Heroine* and is now at work on a biography of John Woolman. A letter from Rufus Jones to the editor calls Mrs. Whitney's article "a vivid and accurate presentation of the Quaker position."

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after long service as a journalist in the Near East is now a member of the faculty of Northwestern University.

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is the London correspondent of The Christian Century.

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The CHRISTIAN CENTURY

February 7, 1940

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Calendar of Coming Events

Jan. 22-Feb. 17. School for Missionaries, Cornell University, Ithaca, N. Y.
Feb. 4-10. Annual Meeting, International Council of Religious Education, Hotel Stevens, Chicago.
Feb. 4-15. Directed Survey and Visitation Evangelism Campaign, Chester, Pa.
Feb. 6, 7. Texas Ministers' Fellowship, San Antonio.
Feb. 6-8. North Carolina Pastors' Institute, Bayview-on-the-Pamlico.
Feb. 7. Methodist Advance Meeting, Oklahoma City, Okla.
Feb. 7. Methodist Advance Meeting, Albany, N. Y.
Feb. 7. Methodist Advance Meeting, Winston-Salem, N. C.
Feb. 8. Methodist Advance Meeting, Ft. Worth, Tex.
Feb. 8. Methodist Advance Meeting, Syracuse, N. Y.
Feb. 9. World Day of Prayer.
Feb. 9. Rectorial Address, University of Dubuque, Thomas Mann.
Feb. 9, 10. Rural Missions Conference, Cornell University, Ithaca, N. Y.
Feb. 9-12. American Youth Congress, Washington, D. C.
Feb. 11. Missionaries' Retreat, Cornell University, Ithaca, N. Y.
Feb. 11. Chicago Sunday Evening Club; special Lincoln program.
Feb. 11. Ford Hall Forum, Boston; Jay Allen, speaker.
Feb. 11. Race Relations Sunday.
Feb. 13. Methodist Advance Meeting, El Paso, Tex.
Feb. 13. Methodist Advance Meeting, Pittsburgh, Pa.
Feb. 13. Methodist Advance Meeting, Jacksonville, Fla.
Feb. 13-16. Thirkield Lectures, Gammon Theological Seminary, Atlanta, Ga.; Ralph E. Diffendorfer, speaker.
Feb. 14. Baptist Convocation on Mission of the Church in a Distressed World, Milwaukee, Wis.
Feb. 14. Baptist Convocation on Mission of the Church in a Distressed World, Parkersburg, W. Va.
Feb. 14. Hyde Lecture, Andover Newton Theological School, Newton Centre, Mass.; Hachiro Yuasa, speaker.
Feb. 14. East Central Pennsylvania District Town and Country Church Conference, Benton.
Feb. 14. Methodist Advance Meeting, Charleston, W. Va.
Feb. 14. Methodist Advance Meeting, Birmingham, Ala.
Feb. 15. Central Pennsylvania District Town and Country Church Conference, Grampian.
Feb. 15. Methodist Advance Meeting, Phoenix, Ariz.
Feb. 15. Methodist Advance Meeting, Birmingham, Ala.
Feb. 15. Methodist Advance Meeting, Cincinnati, O.
Feb. 15. Baptist Convocation on Mission of the Church in a Distressed World, Weston, W. Va.
Feb. 15. Baptist Convocation on Mission of the Church in a Distressed World, Madison, Wis.
Feb. 15. Evanston Collegiate Institute, Fifth Annual Lecture, Chicago Temple; Sherwood Eddy, speaker.
Feb. 15, 16. Foothill Baptist School of Leadership and Service, Los Angeles, Cal.
Feb. 16-18. Annual Youth Conference, State Council of Churches, Buffalo, N. Y.
Feb. 19. Installation President McGiffert, Pacific School of Religion, Berkeley, Cal.
Feb. 20. Pastoral Conference and Earl Lectures, Pacific School of Religion, Berkeley, Cal.
Feb. 26, 27. Catholic Conference on Industrial Problems, Buffalo, N. Y.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THE RETURN of Lent finds the world ready as seldom before to ponder the meaning of this period in the church calendar. Much will be said, and truly, during the next six weeks of the need for a common confession of sin and repentance. Men will be exhorted to a new humility in the presence of their failures. But this recognition of past shortcomings should not be used to induce a mood of helplessness in facing the future. This danger came to mind the other day when reading an editorial in the *Church Times,* England's most vigorous religious weekly. "The priest," said this organ of high church Anglicanism, "torn between his allegiance as a Christian to Christ the King and as a citizen to his own country is certain to be involved in hopeless difficulty and to be reduced to rather fatuous sentimentalities. For example, no one doubts that the reason why Germany has not bombed Paris and London is the fear of the effect on the German morale of the bombing of Berlin and the cities of the Rhine. In his broadcast sermon on New Year's Eve the Archbishop of Canterbury, while apparently recognizing that such reprisals would be inevitable, expressed the hope that they would be kept within human bounds. That is obviously impossible. Let us face the facts. War is a contraption of the devil, and it becomes more devilish as it continues. If the nations were Christian there could be no war. But the nations are not Christian, and there will remain either war or the fear of war until the reign of Christ the King is established on the earth." There is some truth in this, but also an unwarranted pessimism. Lent will betray its purpose if it issues only in pessimism.

At the Beginning Of Lent

Quezon Demands Freedom For the Philippines

AS 1946 comes nearer, when the United States has promised to set the Philippines free, there is a growing movement in influential American quarters to "reconsider" the question—or in plain words, to hang on to the islands. The current plans for a supernavy have no justification aside from this expectation. Mr. McNutt, the former high commissioner, has come out in favor of such a change in policy. American business interests in Manila are moving heaven and earth to bring it to pass. An effort has been made to make the American public believe that a continued existence under the American flag represents the real wishes of the Filipinos. There have been many hints that, when an appropriate moment arrived, their leader, President Manuel Quezon, would say so. All such propaganda received a body blow last week when President Quezon, in addressing the Philippine national assembly, came out flat-footedly for independence. "I am unalterably opposed," he said, "to prolongation of the present political setup beyond 1946 because I believe it is not conducive to our best interests." Mr. Quezon perceives the dangers which independence would bring the islands. He calls upon his countrymen, however, to face those dangers with courage and to assume full responsibility for their own future. "We must secure a place, however modest, in the concert of free nations." Such a declaration from the elected head of the Philippine nation should settle the question. The honor of the United States, which has made an unequivocal pledge of freedom, is involved. This nation must make good its pledge.

The Federal Council Approves President's Envoy to Pope

THE FULL TEXT of the statement issued by the executive committee of the Federal Council of Churches concerning the President's appointment of a personal envoy to the Vatican "with the rank of ambassador" will be found on page 189. It will be recalled that, in its issues of January 3 and 10, The Christian Century criticized this appointment as constituting virtually the establishment of diplomatic relations with a church—since the envoy was sent to the pope explicitly as head of the Roman Catholic Church and not as the sovereign of Vatican City state—and therefore as giving preferential treatment to one church over others; and that it criticized the Federal Council and its president, Dr. Buttrick, for expressing approval of that arrangement. Protests from the office of

the Federal Council followed, with documentary proof that Dr. Buttrick had been left in the dark by the President concerning his plan to send an ambassador to the Vatican, and that his letter of approval therefore had nothing to do with that plan and concerned only the idea of sending similar letters to a representative of each of the three faiths, Roman Catholic, Protestant and Jewish. The Christian Century promptly corrected its error (January 24) and "in justice to the Federal Council" made it clear that the council had not approved the ambassadorial plan. Now it appears that the correction and apology went too far. It would have been sufficient to say that the Federal Council had not approved the plan—yet. It has now done so. It thereby brings back into full force and effect the criticisms formerly made and withdrawn, except such as had reference to the factor of time. Dr. Buttrick did the right thing on the spur of the moment; in our judgment the executive committee of the Federal Council did the wrong thing deliberately when it had before it all the data that had previously been withheld. The committee's statement stresses the distinction between such a "temporary" appointment as that of Mr. Taylor, which it approves, and a conceivable "permanent diplomatic relationship," which it would deplore. It overlooks the fact that a temporary ambassadorship is just as real as a permanent one while it lasts. The appointment, even "for the duration of the war," concedes everything requisite to a permanent appointment. If the relations between the government of the United States and the Roman Catholic Church are such that collaboration between their heads is important but cannot go forward without the appointment of a representative with ambassadorial rank, what ground will there ever be for protesting against the establishment of permanent and reciprocal diplomatic relations?

Union Students Oppose War Statement

FIFTY-TWO STUDENTS at Union Theological Seminary, New York, have issued a statement in reply to the declaration on the war signed by thirty-two church leaders which appeared in The Christian Century last week. These students state that since the former declaration has been popularly held to have originated at Union, they have drawn up their rejoinder to show that considerable student thought differs from that of conspicuous professors. The student declaration, which is too long to quote entire, acknowledges the validity of the general principles advanced by the thirty-two quoted last week. But it charges that the inference to be drawn is that, if either the Allies or China seems in danger of defeat, Christians should be ready to take this country into war to make that impossible. "If we believed, as the signers of the statement seem to believe," say the students, "that the moral issue is so great in the present conflict and that that morality would best be served by the military victory of the Allied powers and China, we, who are of draft age, would feel obligated to go over and fight now. If a military victory were the Christian means to greater justice, then why hesitate to draw the obvious conclusion that America as a nation, and Christians as individuals, ought to fight and not just let others do their fighting for them? There is, however, a great deal of wisdom in the statement that 'a victory for the Allied powers or for China would not of itself assure the establishment of justice and peace.' In fact, an overwhelming victory for either side would assure that justice would not be established and peace would be only temporary. The ends that we all desire cannot be achieved by the means that are implied in this statement. The only practical step that will in any way assure their possible attainment is a peace without victory." There are about 600 words more, all equally pointed. Those desiring to see the full statement can address Francis B. Hall, 600 West 122nd St., New York city.

Coughlin Takes His Stand With Christian Front

JUST as we had got through proving that Father Coughlin was directly responsible for the disorderly gun-toting and Jew-beating "Christian Front" which he "roundly disavowed" when seventeen of its members were charged with plotting to overthrow the government by force, he shifted his line of defense and admitted his connection with the Front. "While I do not belong to any unit of the Christian Front, nevertheless I do not dissociate myself from that movement. I reaffirm every word which I have said in advocating its formation." But of course, as he now explains, he means "a genuine Christian Front modeled upon the principles of Christ." So there he goes again, dodging back and forth between *the* Christian Front which he has actually called into existence and which goes about slugging and brass-knuckling and preparing to shoot its way to control of the country, and *a* Christian Front expounding and exhibiting the principles of Christ in the national life. The trouble with Coughlin is that he is hopelessly addicted to the encouragement of vigilance committee methods for the attainment of his ends. The objects of the Ku Klux Klan were not, of course, his objects, but how thoroughly at home he would have been in its processes! And, as always happens when ruffian tactics are adopted for the advancement of good causes, the means corrupt the end. We still say that many of Coughlin's professed ends are good. But a country in which hatred, prejudice and irresponsible violence have been mobilized under the banner of the cross to make the nation Christian and democratic would be a country in which neither democracy nor Christianity would have a chance. The only "Christian Front" now under consideration is the one which has those characteristics and which Coughlin has sponsored and promoted. If, as he now asserts, he will not dissociate himself from that movement, persons to whom Christianity and democracy mean anything can do nothing else than dissociate themselves from him.

How Vital Is Our Aid to Finland?

WE HAVE a feeling, mounting toward a conviction, that the appeal for aid to Finland would be more effective with Americans if it were not quite so urgent and if it were not represented that the responsibility for giving that aid rested in some unique way upon us alone. "Confidential" reports from European agents of the Car-

negie Endowment for International Peace have been made public by President Nicholas Murray Butler. According to these reports, everybody has a good excuse for not helping Finland except the United States. Great Britain and France need all their supplies for their own war. Besides, if they were openly to oppose Russia in the north, Russia would openly oppose them both there and elsewhere. If Sweden and Norway give substantial and unconcealed aid to Finland, Germany will seize the opportunity to extend the war to a Scandinavian front, and that would be bad both for the Scandinavian countries and for the Allies. By a process of elimination it therefore appears that it is up to us, since Finland certainly must have help. "It is felt in Europe that since America is so far away and not immediately concerned in the dispute between Great Britain, France and Germany, she might help Finland more effectively than any other nation. If America decides to do nothing, however, then the expectation is that the Scandinavian countries will go down one by one." This has a familiar sound. It is very similar to a line of argument that was heard from 1914 to 1917, and from the same "peace" organization. It is an appeal not to be lightly disregarded, for America has a strong admiration and affection for Finland and the Scandinavian countries. It is not neutral in thought and sympathies as between the aggressors and their victims. But the argument that Finland cannot be helped unless we help her does not ring quite true. If it were really believed that, in the absence of American support, Finland and the Scandinavian countries will go down one by one, surely the anti-nazi and anti-bolshevik nations would forget their boundaries and unite their forces against a common foe to prevent that dire catastrophe. At present their strategy does not reflect the desperate emergency which is expressed in the call for American aid.

Japan Still Means to Swallow China

WITH the publication of the secret agreement between Wang Ching-wei, head of the proposed puppet government, and the Japanese army in China the real nature of Japan's plans in eastern Asia becomes clear. The most surprising thing about the whole business is that the authenticity of the terms disclosed has not been seriously denied, either by Wang or by Tokyo. If carried out, they would inflict upon China a fate worse than was that envisaged in the notorious Twenty-one Demands of 1915 or the Tanaka Memorial, which Japanese liberals have always denounced as a forgery. Wang has agreed, as the price of office, to recognize the Japanese conquest of Manchuria, to allow Japanese troops to police Inner Mongolia, to continue the semi-autonomous status of north China under Japanese domination, to leave permanent Japanese garrisons scattered about those parts of north China and Mongolia where Japanese interests are involved, to turn over the economic development of the country to "joint Chinese-Japanese cooperation," to place railroads and other transportation facilities in central and south China under Japanese operation, to place Chinese customs under Japanese supervision, to give Japan the islands which control the coast of south China and French Indo-China, and to allow the Japanese armies to stay where they are throughout the country until two years after "the new government demonstrates [to Tokyo?] its ability to maintain peace and order." In other words, this deal which has been concluded with the about-to-be puppet government means that Japan is to swallow China. How can Japan hope for a friendly agreement with the United States while it is engaged in carrying out a piece of international brigandage of this sort? If there has been any slackening in Chinese resistance to the Japanese occupation, this document to which Wang Ching-wei has set his name should end it at once.

A Meaningless Naval Reduction

FROM Washington comes word that the administration's naval building program has been cut by half a billion dollars. The nation had begun to show uneasiness at the grandiose proposals of the navy department; already this announced reduction has been hailed with joy by hosts of Americans who fail to see the hollowness of what has happened. It needs to be said so that any citizen can understand that no real reduction in naval building has taken place. All that has happened is that the administration has agreed to postpone to a later year consideration of authorization for the building of certain warships that would not have been appropriated for this year under any circumstances. Too few Americans understand that when the navy is after new ships it must first go to the naval affairs committee of the House of Representatives to secure authorization for the building of those ships. Only after it secures that can it go to the House appropriations committee to get the money. And only after it gets the money can it begin work. The naval affairs committee long ago authorized far more warships than the navy has as yet begun to build, and shipyards are working at capacity. Not even all the ships for which appropriations have been voted in past sessions of Congress are as yet under construction. The $1,300,000,000 building authorization plan which the navy brought forward this year was supposed to apply to building during the next five years. Dropping half a billion from that plan does not mean that a dollar less than had been asked will be spent on naval appropriations by this Congress, or that a ton less of warships will be built. All it means is that certain authorizations are put to one side for the time being. Undoubtedly they will be brought up again as soon as it appears that shipyard facilities will be available to do the building. The reduction is on paper only.

John L. Lewis Fulminates Against Roosevelt

IT WOULD BE FOLLY to attempt to evaluate with any precision the ultimate effect, or even the immediate purpose, of the sudden turn against Roosevelt and the New Deal by John L. Lewis. Four years ago Lewis was one of the President's staunchest allies and the contribution of the mine workers, via Mr. Lewis, to the campaign fund set a new record for political generosity by a labor union. Lewis has already crossed off the Republi-

can party and all its possible candidates and has rejected the third party idea. Long ago he blotted Garner from the book of his remembrance as "an evil old man." McNutt finds no favor in his eyes. Of course there are plenty of eligible new dealers—Hull and Jackson, to go no further—but Lewis and other spokesmen for the United Miners not only turned thumbs down on a third term for Roosevelt but blasted the New Deal in general and in particular as a formula that has failed. Just what he has in mind as an affirmative program, and whom as a candidate, does not yet appear. To make the confusion just a little more complicated, it should be noted that all the important C.I.O. unions except the United Mine Workers have gone the whole length in declaring themselves in favor of a third term for Mr. Roosevelt. If this can be taken merely to indicate that in the coming campaign the C.I.O. is not going to function as a labor bloc, that is all to the good. But it seems to suggest also a degree of disintegration in this wing of organized labor which, viewed in connection with the major split between C.I.O. and A.F. of L., is not so good an omen. It is the opinion of some who are close to the mind of labor that the alienations are more at the top than at the bottom, and that the rank and file of the unions really take little interest in the altercations between Mr. Lewis and Mr. Green. One may hope that this estimate is correct. Otherwise, the outlook for organized labor under its present leadership, with its lack of any policy except to continue the civil war, would be very black.

The Church's Lay Employees

THE QUESTION of the desirability of extending the provisions of the federal social security act to employees of churches has been brought to attention again, and in a significantly different form, by a recent action of the Episcopal National Council. The resolution adopted by the council recommended that all lay employees of the church and of its institutions and agencies be brought under the coverage of the pension provisions of the federal old age and survivors' insurance benefits of the social security act.

The emphasis is upon the word "lay." The great weight of opinion in all communions, we believe, is against any interpretation or amendment of the act which would have the effect of levying a federal tax on the salaries of ministers and providing federal allowances for them on retirement. The Christian Century stated its objections to such a policy a year ago when amendments to the act were under consideration in Congress. One objection was that most of the clergy were already better protected by denominational pension systems than they would be by federal old age pensions, and that the maintenance of both would be an unreasonable burden; another, that compulsory contributions from the churches for ministerial pensions and the payment of such pensions by the government would constitute an unwarrantable entanglement of church and state. But at the same time it was urged that the church certainly ought to be as good an employer as any secular concern, and that its lay employees ought to have the benefit of any general pension system that was available.

The resolution of the Episcopal National Council has reference solely to lay employees. The resolution did not prevail unanimously or with any close approach to unanimity. Moreover, it must be understood that the action of the council was only advisory. It has weight as an expression of opinion by an ecclesiastical body of considerable influence, but it is not a final or official declaration of the mind of the Protestant Episcopal Church. Diocesan bodies will doubtless feel free to express themselves, and the authority to speak the last word is vested in the triennial general convention.

Indicating how tentative the decision of the council is, the *Living Church* followed its announcement with the publication of a digest of the arguments for and against it, prepared by men who had taken prominent parts in the debate. These statements furnish an admirable stimulus and guide to further thinking on the subject, not only for Episcopalians to whom they are specifically addressed but to others as well, for the problem equally concerns all denominations. So far, a few denominations have done some talking about the question, but action in any adequate sense has been conspicuously lacking. This apathy must not be allowed to continue.

What then, in brief, are the reasons for extending the social security act to include lay employees of churches and their institutions and agencies? First, the church has a moral obligation to make adequate pension provision for its lay employees. The Episcopal Church has repeatedly given expression to its sense of this obligation. Second, the community as a whole, through the government, has come to recognize its obligation to the superannuated and to make provision for them. "The state and its laws are catching up with the church and her conscience"—and in this respect have even gone on ahead. Third, the federal social security act "provides a greater amount of coverage for a smaller outlay than any private system yet devised." Of course it will cost the churches money to provide old age pensions. But 1 per cent annually on the salaries of eligible employees through 1942, with a gradual increase to 3 per cent over a period of years thereafter, would not be a prohibitive cost. Any private system that the churches might set up or voluntarily patronize would cost more and give less protection.

Fourth, since lay employees have no lifetime commitment to work for the church and are likely to alternate such work with periods of secular employment, they can get adequate protection only from a system which, covering both, permits continuity in the accumulation of pension rights. Fifth, that which is morally, socially and economically desirable is also legally possible, for it has been now established, says Mr. Spencer Miller, Jr., that from a legal standpoint it is possible (a) to include lay employees of a church without including the clergy, (b) to provide old age and survivors' insurance benefits for them without bringing them under unemployment insurance, which would raise a new set of difficulties, and (c) to word the act in such a way that it would in no manner prejudice or jeopardize the tax exempt status of the

churches or serve as a precedent for other forms of taxation.

And what, on the other hand, are the reasons for taking the opposite position, as seen by Mr. Bradford B. Locke, vice-president of the Episcopal Church pension fund? First, granting all that is said about the moral obligation that rests upon the church, a course ought not to be adopted which implies that the church will not make reasonable provision for its lay employees except under compulsion from the government. Second, call it a "tax" or call it a "contribution," what the government would collect from the churches if their lay employees were under social security would actually be a *tax,* and by its imposition "a new precedent will have been established for the first time in this country, so far as the federal government is concerned, and churches will thereafter be subject to general revenue taxes." The arrangement would imply or presage "a fundamental change in the traditional policy of tax exemption." Third, the imposition of this tax would threaten that separation of church and state which is a condition of the church's best service to the community as well as of its freedom to do its own work. Fourth, if lay employees of the church are to be included under social security for old age pensions, there is no sound social reason for not extending to them unemployment insurance also. Those who argue against the latter cannot logically support the former.

We do not consider it necessary at this time to weigh these arguments in detail, though there are points that invite discussion. It might, for example, be queried whether separation of church and state is not more endangered by tax exemption, which constitutes a virtual subsidy, than it would be by the collection of a tax—at least such a tax as 1 per cent of the salaries of the janitor and organist. The whole subject of tax exemption is almost ripe for reconsideration. When that is undertaken it should be by a direct facing of the issue and not by any inadvertent commitment in advance to some minor policy which carries with it a major decision by implication. But it does not seem that the payment of a social security "tax" in order to build up old age pension credits for lay employees would establish a precedent for miscellaneous federal taxes upon the income of churches any more than the payment of a street improvement tax constitutes a precedent for a property tax on church buildings.

The important thing, for the present, is not to agree or disagree with the opinion that has been expressed by the Episcopal National Council, but to take to heart its earnest admonition that the church must at least catch up with secular society in the manifestation of concern for the welfare of its lay employees. Long ago it became sensitive to the claim of the ministry to some consideration of the economic problem of age, and most denominations have made decent (though generally inadequate) provision for the clergy who have passed the years of active service. It is interesting that the Protestant Episcopal Church, which has made perhaps the most generous provision for its clergy, is taking the lead in forcing into the open the question of the church's social obligation to its lay employees. It is a good deal more important just now that that question be taken seriously and studied carefully with a view to effective and reasonably prompt action, than that there be immediate agreement either for or against solving the problem by bringing lay employees under the federal social security act.

Toward a Holy War?

AGAIN a highly significant development in the war has been allowed to pass with almost no consideration of its inner meaning by the press. The Vatican has suddenly turned the full force of its condemnation against Germany. For almost a week radio attacks have been broadcast daily from Vatican City, giving gruesome accounts of tortures inflicted on Catholic priests in the German-occupied portion of Poland. These have been followed by detailed descriptions in the press, carefully identified as published after being submitted to the pope, of the sufferings undergone by priests and the losses of property sustained by the church in territory conquered by the nazis. The Germans are declared, in their treatment of the church, to be worse than the Russians. "Even more violent and persistent," asserted the first Vatican broadcast, "is the assault upon elementary justice and decency in that part of prostrate Poland that has fallen to German administration" than in the region occupied by Russia.

The outside world has no way of checking up on the accuracy of the Vatican's charges. Many will remember the Bryce report on Belgian atrocities during the First World War and will hesitate to give complete credence to these reports from Poland, even when they are made public under church auspices. They will note that the documents on which the Vatican relied in preparing its accusations against the Germans were prepared by Cardinal Hlond, primate of Poland and scarcely a non-partisan witness. Nevertheless, there will be a general tendency to accept the charges as, on the whole, inherently probable. The sort of sadistic brutality which the Vatican claims has been loosed against priests and nuns in Poland is what might have been expected of the men responsible for the tortures of the concentration camps and the Jewish pogroms in their own land.

But what is the meaning of the Vatican's attack? To some degree, without doubt, the pope is moved by obvious humanitarian considerations, and hopes to raise a storm of international protest which may protect surviving servants of the church in Poland from future mistreatment. But such a barrage as the Vatican has directed against Germany, stigmatizing that nation as worse than Russia, and keeping the attack going day after day, piling accusation upon accusation, cannot be regarded as simply a humanitarian protest. The Roman Church is too old, too experienced in the ways of European diplomacy, to go on any such propaganda rampage without deep reason. Can that reason be that the Vatican has at last concluded that there is no hope of reaching a satisfactory understanding with Hitler, so that the church is ready to lump Germany with Russia as an enemy of God, to be dealt with as such?

It has been apparent for some weeks that both sides in the European war have been spending the winter

months trying to find new battlefields on which to fight and new allies on whom to rely. Mr. Churchill and Herr Hitler have exchanged radio warnings as to the terrifying nature of the coming attack, but both army commands are still baffled by the problem as to *how* to attack. If the fighting in Finland is doing nothing else it is lending new support to the Liddell Hart thesis concerning the immense superiority which defense holds over attack in modern warfare. British and German leaders may bluster, but they all know that neither the Siegfried nor the Maginot line can be breached without losses which would make those of the First World War pale into insignificance. In this dilemma, therefore, both sides have begun to consider the possibility of escaping from the stalemate along the French frontier by establishing what have come to be spoken of as "alternative fronts."

Germany has obviously been toying with the idea of securing an alternative front by striking through the Balkans. That would bring her sadly needed supplies, and if she could join hands with Russia at the Black Sea for further ventures southeastward might even carry her to control of the oil resources of the Near East. There have been many rumors that the nazis have also been considering new fronts in the low countries and in Scandinavia. The losses from such moves would so far outbalance the gains that these rumors have been widely discounted. Allied speculation has dealt with two possible methods of outflanking the present stalemate—one along a new front in the north and one in the Balkans. A Scandinavian campaign to break in Germany's back door by a drive around the Baltic could be easily supported from French and English bases, so long as Britain keeps command of the sea. On the other hand, the very large army which the Allies have been collecting in Syria and Palestine under General Weygand, and the heightened tempo of negotiations at Ankara, must have some meaning. No such concentration of power is required simply to guard the Allies' present position in the eastern Mediterranean and the Near East.

A few weeks ago the chances seemed to favor an Allied alternative front in the north, provided such a front was established anywhere. (Mr. Hore-Belisha at the British war office was an opponent of the alternative front idea, which may be one reason why he is no longer at the war office.) At that time there was even hope in certain influential Allied quarters that Germany might be induced to switch sides for a common attack on Russia. Norway and Sweden were expected to open the road for such an attack, if not to take part in it. Finland was pictured as the outpost of Christian civilization, to be saved from the onslaughts of the godless despot of Moscow. To show what was in the wind, consider a dispatch which the United Press sent out from Vatican City on January 11:

> An authoritative source reported last night that Pope Pius has assured Msgr. Theodore Suhr, apostolic vicar of Denmark, he is considering measures which the Vatican expects to take in conjunction with President Roosevelt to safeguard the Scandinavian states from the spread of bolshevism. The pope is understood to have given Suhr during a private audience Sunday a secret message to convey to the governments of the Scandinavian countries.

But Germany apparently spiked that proposal by serving notice on Norway and Sweden that any move to place their facilities at Allied disposal would bring a nazi invasion.

Attention on the Allied side has therefore perforce turned to the possibility of an alternative front in southeastern Europe. But a campaign in this region would have to be directed against both Germany and Russia. That is to say, it would involve the Allies in acknowledged war against the Soviet Union—a widening of the war to which even Mr. Churchill has hitherto been opposed—without any chance that the nazis might be induced to come in against Stalin. Such a prospect perhaps seems more alluring to the eyes of Allied commanders now than four months ago because the red army no longer appears as formidable as before the invasion of Finland, and because such a drive in the Balkans might bring Italy in on the Allied side to protect its own interests. At any rate, the fact that the possibility of such a campaign is being thoroughly canvassed in Allied military headquarters should not be overlooked when reasons are sought as to why the Vatican, now working in close harmony with the Italian government, should suddenly have discovered that Germany is as great an enemy of the church as Russia.

All this is speculation from the political standpoint. As such, it serves to point out that the war is no less today than at its outbreak a war largely behind the scenes, a war nobody knows. But something needs to be said about the religious danger implicit in the effort to discover alternative fronts.

At the close of the year the Foreign Policy Association of this country put out over the signature of its research director, Vera Micheles Dean, a warning that the war might presently be given a new propaganda façade as a struggle of "Christian civilization" against "anti-Christian" forces. "There is an ever-present danger," declared this F.P.A. report, "that the term 'anti-Christian' may become synonymous with the term 'revolutionary'; and that the nations of Europe, as well as those of the Western hemisphere, may find themselves aligned overnight in an anti-revolutionary front." Such a war, the report proceeded to point out, would increase rather than lessen the conditions of social and spiritual demoralization in Europe which have accounted for the "anti-Christian" propaganda of nazis and communists. "It will take more than war against Germany or the Soviet Union, or both, to defeat the 'anti-Christian' doctrines of nazism and communism," the report concluded. "These doctrines will be defeated only if organized religions, working in cooperation with democratic forces throughout the world, out-revolutionize the nazis and communists by fulfilling the great promises which democracy—itself the fruit of many revolutions—continues to hold out to the world."

We are all living in fear these days as to what the war in the spring will be—where it will be fought and what its nature. But it is clear that if it is fought on any of the alternative fronts now being suggested, the Allied struggle will be directed against Russia as well as against Germany. In that case, one must expect to see enthusiasm for such a widened war whipped up by a propaganda drive which has hitherto been lacking—the proclamation of a religious crusade. Such a conflict will be presented

in the simple terms for which the Vatican's recent propaganda barrage affords a natural introduction—God against the devil, Christian against unbeliever, light against darkness. And men will be told that it is the will of God that they shall resort to acts which the Christian conscience repudiates in order to gain an end which all history teaches cannot be gained in that way.

Toward Old Age

EDITOR THE CHRISTIAN CENTURY:

SIR: It is evening. In the quiet I have been turning over the pages of a new anthology which has just come my way. The compiler has a concern to show among other things what poets and sages have to say upon old age. There are many beautiful things by poets, great or little known. I wonder if you have ever pondered upon age as the wise men, ancient and modern, have reported upon it. Or do you think we should leave each piece of the journey until we come to it? One stage at a time?

It seems as if the saddest reports upon old age are received from youth. In the main those who attain to their seventies and eighties do not find them "labor and sorrow" in any customary use of those words. It was Alice Meynell in her youth who wrote that most moving of poems, "A Letter from a Girl to Her Own Old Age":

> Only one youth, and the bright life was shrouded.
> Only one morning, and the day was clouded.
> And one old age with all regrets is crowded.

I do not think this poet thought so of age when she came to it. Immediately after this poem the compiler has added another thought of old age from one who was himself old: "If God were to permit me to return to earth in whatever shape I might choose, I should prefer to return to it as an old man." To the Abbé Morellet age was not a time of "mute and strange declining." But he was old himself.

I try to recall what the older men who were my friends used to say of their age. One I remember, himself at the time past fourscore years. He was a true poet as well as a novelist with a delicate art of his own. "When I think," he said to me, "what I used to believe it was like to be eighty, and what it really is, I roar with laughter."

When I was young my lot was cast among some old men. Wise and merry they were, and altogether free from heaviness and pining. I remember indeed the merriest of them saying to me once, "I wish I could have a little time apart, so that I might collect my soul before I go into the other world." To be sure, these old men had a living faith which did not fail them when the time came, as it is well put, "to slow down for the junction." But they certainly left on me no fear that age must be a time of gloom or regret.

"Old age," said a writer famous rather for his humor than for any spiritual insight, "old age is the happiest time of life; it is a pity there isn't more of it."

There are probably many who share the happy disillusion expressed by David Starr Jordan in the poem, "Men Told Me, Lord." The theme is that the poet had been told how this earth is a vale of tears; if he endured he would have a right to full compensation at the end. But when he reached threescore years and ten, and had fought God's good fight and crossed his dark valleys, he could only say:

> Before Thee now I make my claim, O Lord,
> What shall I pay Thee as a meet reward?

Gratitude for life, I should suppose from my reading of these poems, is a first condition of a happy old age.

The poets ring the changes upon a few metaphors. I like the words of a living poet:

> Carry me over the long last mile,
> Man of Nazareth, Christ for me.

Others have likened age to winter; many to the port at the end of the voyage. But they agree that with the loss of many powers and much of the business of life there are gains.

> Stronger by weakness, wiser men become,
> As they draw near to their eternal home,
> Leaving the old, both worlds at once they view,
> That stand upon the threshold of the new.

But so far as I can see the one supreme demand upon us when we come to this time is not to ignore or to deny the changes but to accept them gratefully and hopefully, or in other words to repent and adjust ourselves to the new limitations and the new calls. There is nothing which moves me so deeply here as the words which I find quoted from Dante:

> At even, as the good mariner, when he draws near the port, lowers his sails, and enters it softly with a weak and gentle motion, so ought we to lower the sails of our worldly operations, and to return to God with all quietness and peace.

So the Christian man should bear himself.

There are great words recorded here from the noble pagans. I cannot but think that if they "could serenely greet the journey's end as an olive falls when it is ripe," why should a Christian man repine though he is old and youth cannot come back to him? I can end with the words from Holy Writ: "It shall come to pass at evening time there shall be light."

Ever yours soberly,
QUINTUS QUIZ.

'Made in U.S.A.'

(An American Doctor in China)

A SURGEON may not flee from human pain.
Day after day, beneath the deadly rain
Of whining bombs on little fields of rice
And swarming streets, the patient sacrifice
Of mangled flesh lies on my sterile board,
Like to the broken body of my Lord.

But as I probe for fiendish, jagged steel
I fear that once again I shall reveal
Those words too terrible to understand.
America, my own beloved land,
How can you be a Judas and betray?
Those murderous scraps are branded "U.S.A."!

BELLE CHAPMAN MORRILL.

Quakers and War

By Janet Whitney

THE GREAT London terminal was almost pitch-dark, but an eerie light oozed here and there from the partly blacked lamps. In the spring of 1917 the complete blackout was only practiced after the air-raid signal had been sounded. I stood in one of those little islands of dismal half-light, waiting for an incoming train from the north. Women porters bustled to and fro in their dark-blue uniforms, carrying packages of luggage, none weighing more than a hundred pounds. Men in khaki pushed across to other platforms separately and in bands. A few civilians were manifest. It was a hurrying, mostly silent, confusion of people, all anxious to linger as little as might be in the danger zone of a main railway station.

The train from the north drew in, noisy and darkened. The confusion was doubled as the innumerable doors flew open and the passengers emerged, vomited out into the already full platform, while those on the platform sought simultaneously to find those they were meeting. The young man I was there to meet soon found me under the light. He was a quick and efficient person. We held friendly hands and exchanged a few words, conventional and simple. "Is there anything I can do for you . . . write . . . any messages?" He and a dozen others had just come down from court-martial in the north, and were on their way to the London prison called with such peculiar aptness Wormwood Scrubs. A few other friends and relatives were there to greet them as they passed from one form of detention to another.

I

A young sergeant in khaki, whose yelling of some military order had been making a meaningless noise near by, suddenly pushed himself into the light and touched my companion.

"*Will* yer get 'em to line up, sir?" he said pathetically.

"Certainly," said the young civilian, braced again to familiar responsibility. He moved quickly into the darkness and scuffle, collecting his friends. "Here, you fellows, line up, will you? They want us to form a line."

"Righto! Righto!" answered cheerful, matter-of-fact voices.

In a moment the dozen civilians were all neatly lined up, their relatives falling back a little to make room for the khaki-clad escort. The sergeant anxiously counted his flock, and turned again to the leading prisoner. He muttered to him confidentially:

"Where do we go now, sir? I never was in London afore."

"We go through the gate at the end of the platform and give up our tickets," murmured my friend with equal discretion. "Yes, I've got all our tickets here. Then we can get onto the underground—I'll show you where—and go straight to the prison, or we can have supper first at an A.B.C. here, just as you wish. It would be all right to have supper, wouldn't it? We'll pay for all of you."

We all had supper in the A.B.C., the escort considerately sitting at separate tables from the prisoners and their friends. Now in the full light, the escort could be seen as a group of twenty raw country boys, just taken from the farm, new to their rough uniform, heavy army boots, and presumably loaded rifles, and on the best of terms, in a shy way, with the young civilians under their guard.

They were suffering no apprehension that their prisoners might try to escape. During the long train journey the soldiers had come to understand that those boys were, in their own opinion, doing their bit, just as much as the soldier or the munition worker was doing his.

Within two hours the group was again scattered and my friend and his companion had been withdrawn from circulation and gone into prison. Their college-trained abilities were rendered abortive and their unaccustomed hands set to a useless form of hard labor; their whole beings subjected to the severest form of punishment known under English criminal law.

For what crime? For the crime of too much conscience.

It is too little conscience that usually makes the criminal. But in time of war, too much conscience becomes a criminal offense. So the state tears at its own vitals, for it depends for its existence upon developing conscientious citizens. But the state claims that it is fighting for its very life, and that fullest cooperation and acquiescence are essential from every individual during that concentrated strain. Conscience must be subordinate to temporary laws and military necessity until after the war.

The result of such prolonged control or anaesthetizing of conscience can be seen in the selfish and shortsighted treaties that close one war and plant the seeds of the next all down the pages of history.

II

Yet conscientious objection to war had been maintained by the Quakers in Great Britain for three hundred years, and was well recognized by everyone as an essential part of their religion. In the first draft of the military service act, in 1916, Quakers had been offered a special exemption, and had refused it, on the grounds that any other man's conscience was as good as theirs. Their pressure, through Quaker members of Parliament, had actually obtained a general conscientious exemption clause in the act, one non-sectarian and even non-religious. A man could claim conscientious objection to war on ethical grounds alone.

The Quaker, nonetheless, owing to the weight of history no doubt had a special pull with tribunals. There were not many tribunals who would compel a Quaker to render military service, and those who did so learned their error.

My friend and his companions had been offered "alternative service." And it was with pain and surprise, as well as indignation, that the state learned the stern and

uncompromising logic of a Quaker conscience. Not do farming? Or teaching? Or drive a post office truck? Why not? Because, explained the Quaker, under a system of universal conscription, the government arranges its men like pawns—so many in the army, so many in the civilian services. Every human unit placed by government in a civilian service means one more human unit released for the fighting services. As far as may be, said the Quaker, I will keep clear of forcing another man to the front in my place.

This was called the absolutist position, and its result was prison.

III

Many Quakers, however, believed themselves clear of cooperation with the war machine if they accepted "alternative service" with the Quaker units at the front, either in the Friends' Ambulance Unit or the Friends' Reconstruction Work for the suffering civilian populations in the war zone.

The friend whose departure to prison I have described was in command of a Friends' Ambulance Unit on the western front in the early part of the war, and drove an ambulance on a road under shell fire. He left that work and came home to take the absolutist position when the army required control of the Friends' Ambulance Unit as part of the Red Cross, and my friend and other young Quakers then regarded it as merely a back door to the army, a soft way out of the fight for maintaining a clear testimony against war.

The religious feeling of Friends on the subject of war dates from the very rise of the society. George Fox, the founder of the Quakers, began his work as an enlightener of souls during the English civil war. He was twice asked to join the side of the Parliament, once to become a member of the army and once to become captain of a troop. Although Fox was one of the most fearless men ever born, both physically and morally, as his whole history makes plain, he was not for one moment tempted, and made the admirable answer, now become the very keynote of the Quaker peace testimony, "I told them I lived in the virtue of that life and power that took away the occasion of all wars."

Yet as ideologies go, never did the issue seem more clear cut than in that civil war between king and Parliament. In modern terms, it was a struggle between dictatorship and democracy, a fight by the Parliamentary party for religious liberty and political justice and all that Fox held most dear. William Dewsbury, one of George Fox's friends and early followers, makes plain the high resolve, the religious feeling with which he as a young man joined in Cromwell's war:

> At that time did the wars begin in this nation, and the men called ministers cried, "Curse ye Meroz, because they went not forth to help the Lord against the mighty." Then I was willing to give my body to death in obedience to my God, to free my soul from sin, and I joined with that little remnant which said they fought for the gospel, but I found no rest to my soul amongst them. And the word of the Lord came unto me and said, "Put up thy sword into thy scabbard; if my kingdom were of this world, then would my children fight," which word enlightened my heart that the kingdom of Christ was within, and the enemies was within, and was spiritual, and my weapons against them must be spiritual, the power of God. Then I could no longer fight with a carnal weapon against a carnal man, and returned to my outward calling.

IV

The idea that war in general is wrong, has grown up gradually among Christian and civilized people. King Henry V's calling upon God to help the cause of England in wars of unprovoked aggression against the French is seen to be schoolboyish and naive. But when a good cause is opposed to a bad cause, as in the civil war in England, or—as we suppose—the present war in Europe, what then? Must evil run unchecked?

Governor Thomas of Pennsylvania was the first man in history to get into this difficulty with the Quakers, and to find their point of view hard to understand. The civil war in England was a war of enthusiasm; you fought or not as you liked, nobody compelled you to join either side, they merely worked on your emotions through the rival pulpits of the land. But Pennsylvania in 1740 was under the necessity—or so thought the governor—of raising a troop, a definite number of fighting men to defend the white settlers against the Indians. When the Quakers refused the governor asked them bitterly why they expected God to protect them against their enemies without the aid of their arms when they did not expect him to build their houses or grow their corn without the aid of their labor. To which the Quakers might have replied that they were not expecting God to defend them from their enemies, they were intending to live without enmity.

In the perspective of history, we now see that in that instance the Quakers were right. William Penn's way of treaty and friendship, fair dealing, and no rum, was not only Christianity but good statesmanship and sound common sense. The wars with the Indians were not only wasteful of life and comfort but were actually unnecessary.

And, to come up to the present, it does not need a Quaker to point out that if the Treaty of Versailles had been framed in the spirit that taketh away the occasion of all wars we should not now be having the devil to pay.

V

Quakers, however, are average men and women. They have produced few geniuses. And though their religion is mystical, there are perhaps fewer Quaker mystics alive today than can be found, for instance, within the borders of the Roman Catholic Church, and scattered throughout Protestantism. There are some 120,000 Quakers in the world. But are there even a thousand mystics among them?

Yet mundane and successful and comfortably bourgeois as Quakers may appear, their view of life is colored by the two outstanding principles of their non-creedal Christian faith. One is their emphasis on the objective validity of the inward light. The other is their belief in "that of God in every man." Either of these alone would make fighting impossible. Together they are invincible.

The inward light comes from God. It is the light of God in the soul. But though none is without it—it is the light that lighteth every man that cometh into the world—it can be so obscured and denied as to offer little guidance to the long hardened or the badly warped. A warped

conscience is one that distorts the light. For example, the Hindu mother who gives her baby to the crocodiles, or the Spanish Catholic noble who betrayed his young daughters to the Inquisition and himself lit the fire at their stake, or the Pharisees who obtained the crucifixion of Jesus Christ. As Jesus said, "If the light that is in you be darkness how great is that darkness."

The Quaker idea of religious conversion is to turn to the light. By patient obedience to the light, one's perception of the light will grow, until at long last one may become in rare cases a fully illuminated soul. But obedience to the light may not involve uniformity of action—since for one thing a man whose perception was dim would act differently from one whose perception was clear—and it would be wrong for one man to compel another in spiritual matters. Mutual respect is necessary. Therefore no standard creed is possible.

This has always made the Quakers the most tolerant of sects. They could believe that God, by the inward light, had led every seeking soul among mankind from earliest times and in all parts of the world. George Fox found evidence of the inward light in a member of the Lenapi tribe who knew nothing of Christianity. William Penn was called a secret Jesuit because, in a period when religious intolerance ran high against the Catholics, he permitted Catholics as well as people of any other religious faith to find refuge in Pennsylvania.

"Men keeping close to God, the Lord will lead them on fast enough," wrote Isaac Penington, one of Fox's most courtly and cultivated followers, "for he taketh care of such, and knoweth what light and what practices are most proper for them. . . . And oh how sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians in the school of Christ, every one learning their own lesson, performing their own peculiar service, and knowing, owning and loving one another in their several places and different performances to their Master. . . . The great error of the ages of the apostasy hath been to set up an outward order and uniformity and to make men's consciences bend thereto, either by arguments of wisdom or by force."

Such a point of view made Friends from the beginning international in their outlook and practicers, as far as they could reach, of the true brotherhood of man.

VI

The second belief I mentioned links on to this one. Only like can perceive like. If all men can perceive in some measure the inward light, then there must be in everyone something divine, something of God, as an ineradicable part of his nature. Yes, even in the criminal and the madman, said the Quaker, following out his belief with unhesitating logic. So reform in the treatment of criminals and of the insane found Quakers as pioneers, to prove, in cold facts and tangible results, the truth of their theory.

To awaken the divine in a man by beating him or wounding him with a gun; to turn the attention of a darkened soul to the light within by ravaging his country with armies, starving his children, burning his home—such practices are so utterly contrary to the logic of the Quaker faith that he can hardly argue about it. It is self-evident. Can Satan cast out Satan? All the Quaker can do during the insanity of war is to offer his services wherever he can for purposes of solace and healing, and by carrying peace in his own heart to communicate it as he may to others.

In the Franco-Prussian War Quakers, dressed in grey uniforms with an eight-pointed red and black star on their sleeves, were on both sides of the line with ambulance and civilian service. In the Great War, the same badge and uniform marked their voluntary and unpaid units, first serving the stricken French civilians behind the moving battleline and then, as soon as the armistice permitted, serving the stricken German civilians, especially children starved by the blockade. In the recent war in Spain, similar Quaker units served the starving Spanish children on both sides. And in the war now raging, Quakers are preparing themselves for their peculiar service of love as soon as the authorities permit.

But if not permitted by military laws to perform their service in complete liberty of conscience—not permitted to keep their service free from military organization, and to maintain it on purely human terms, dictated only by human need wherever it may be reached—then, as in 1917, Quakers will be compelled to serve their country and their fellow men by going to prison to demonstrate the continued existence even in our day of an uncompromising faith.

VERSE

Beethoven's Ninth Symphony in Wartime

(Toscanini Conducting)

THIS music is entrusted to the heart of man:
It cannot be unmade, lost or forgotten.
No bursting bomb
Can flatten out this resonance
Or mutilate these rhythms.
This is a strong resilient bridge
With one abutment
Mortised in Beethoven's mind,
The other firmly braced
Against a far-off world of brotherhood,
A bright gold cliff of joy.
Here is an arch where human souls
Pass dryshod above the torrent
Of scarlet savagery that floods our age.

EDITH LOVEJOY PIERCE.

Nocturnal War Game

NO matter how they spiral, soar and dart
In glimmering heavens, with cloud-cleaving art,
These mimic raiders, earth-bound, cannot rise
Above the hell of man's storm-brewing heart.

STANTON A. COBLENTZ.

India on the Eve

By Albert Viton

NOT MUCH NEWS has come out of India during the past few weeks. But this should not be interpreted to mean that all is well with the "brightest jewel of the British crown." On the contrary, every indication shows that the present peace has all the ominous characteristics of the lull that usually precedes a storm. India is a volcano; at the moment forces are accumulating which will erupt sooner or later. And when the eruption does take place, the very foundations of the British empire will shake. One interested in social movements which shape the destiny of humanity can do no better than watch the ups and downs of the Indian seismograph.

Hardly had war broken out when the viceroy, Lord Linlithgow, was confronted with an ultimatum demanding immediate realization of Britain's oft-repeated promise that dominion status is the goal of India's constitutional development. The National Congress was in deadly earnest. Having worked out its tactics carefully in advance, it was determined to force Britain's hand now that the latter was occupied with a first-rate war and was in need of India's aid to resist actual aggressors and even more to prepare against potential ones which may spring into action at any moment. That this tactic was dangerously close to blackmail is obvious. Unfortunately, in high politics the border between blackmail and *realpolitik* is a very thin one, or non-existent.

Macaulay Forgotten

Of course, the British refused to act according to the dictates of the Congress. More than that: with exemplary bad manners, as if determined to insult the Indians, they categorically and abruptly refused to discuss constitutional reform during the war. They forgot Macaulay's words of wisdom uttered during the reform debate in 1832: "Reformers are compelled to legislate in times of excitement because bigots will not legislate in time of tranquillity." All their moves seemed to be studiously calculated to enrage the nationalists. India was declared at war without anyone being consulted; the federation scheme passed into abeyance merely because London so ordered. Lord Linlithgow's statement on future British policy was annoyingly vague. To the resolution of the all-India Congress committee affirming "that Indian freedom must be based on democracy and unity," the viceroy replied requesting a "consultative group representing all the major political parties in British India and of the Indian princes"—a policy certain to offend all nationalists. All he had to offer was the possibility of revision of the India act after the war "in the light of Indian views."

Matters have consequently moved from bad to worse. All the Congress ministries which since 1937 governed eight of the eleven provinces of British India have resigned, forcing Britain to resort to autocratic administration. Civil disobedience has again raised its head. Although Gandhi has appealed for "restraint in word and deed," radical groups are clamoring for a more militant policy. They are determined to gain their goal as rapidly as possible and have no scruples against exploiting Britain's preoccupation in Europe and her needs in Asia.

Reasons for British Hesitation

Yet there is no denying that there was a great deal of reason for Britain's refusal to grant immediate dominion status. Both the internal and the foreign situations make the present moment unpropitious for constitutional experiments. Clouds blacker and more impenetrable than ever before hang over India's northern frontier, making necessary an alert vigilance. Even from the point of view of India's interests, and not those of the empire, internal experiments can hardly be risked till Stalin's intentions become clearer. Nor is this the best time for disturbing eighty million Moslems, who have constantly rejected unqualified and immediate home rule. Europe has shown those Moslems how tragic can be the fate of minorities; they have no reason to believe that their own majority would act in a more civilized manner. The princes, too, oppose the Congress conception of India, and constitute a serious stumbling block.

Britain points of course to the weaknesses of Indian society, which constitute a greater stumbling block on the road to complete self-government than most critics of "British imperialism" realize. Ignorance, poverty, social and economic backwardness, absence of a class with a tradition of public service—all these drive through Indian society like the four horses of the Apocalypse and render it less fit for full self-government than noisy Hindu intellectuals would have the world believe. That Britain is largely responsible for the survival of these millstones on the neck of Indian society is undeniable; true, also, is it that Britain herself created some and vastly exaggerated other social problems, deliberately or otherwise. For following in India the social policies she did, Britain no doubt deserves the strongest condemnation; but the fact today is that those millstones are very real, and they inevitably constitute impediments to political progress.

India's Social Problems

Basic in the Indian enigma is the fact that the 350,000,000 people scattered through half a million villages are too poor, too ignorant and too miserable to take part in political life. The census of 1931 showed 84.4 out of every hundred men and no fewer than 97 out of every hundred women to be completely illiterate. Even now the total school-going population of British India is less than 15,000,000, or about 4 per cent of the population, whereas it should be above 20 per cent. The per capita income is less than $25 a year. (In this country it is about $750.) A third of the population is perpetually hungry, while the overwhelming majority does not know the meaning of a satisfactory meal. Professor D. Dubey has demonstrated that "64.6 per cent of the population lives always on insufficient food, getting only about 73 per cent of the mini-

mum requirements for maintaining efficiency. In other words, two-thirds of the population always get only three-quarters of the amount of food-grains they should have." The production of grains and pulses after exports are deducted allows only 1.2 pounds per head per day, which is about the standard allowed by the government for famine relief and less than the diet given to prisoners. Rarely does infant mortality fall below 200 per thousand live births; usually it is closer to 300.

More Physical Vitality Needed

One would expect that the sturdy ones who survive the perils of childhood would live to ripe old age. Such, however, is not the case. The average Indian baby can expect to live no more than 23.5 years. (Compare that with a life expectancy of 59 years in the United States.) Constant undernourishment, unsanitary surroundings and lack of medical care have diminished the people's vitality and cut their ability to work. Before India can hope to take her place among civilized nations—before, in other words, self-government can become more than empty verbiage—the average of national energy will have to be increased by many hundred per cent.

All these considerations, important though they are, are superficial compared with the real problem involved. What really faces Britain is a choice between two allies—whether she will work with the nationalists (mainly Hindus) or with the minorities and the princes. Never before was the issue so squarely raised; never before was choice so difficult. Statements like that made by Sir Samuel Hoare in the House of Commons, that the British government now believes that its mission is "not to govern other people but to help other people to govern themselves," only befog the problem. Britain has confronted a similar issue in Palestine, where she had to choose between Zionists and Arabs. But until the outbreak of the war the choice in Palestine was infinitely simpler than in India, because there could be no doubt as to which of the two was the more valuable ally. Not so in India, where the scales are more balanced.

England's Real Choice

On the one side, Britain cannot afford to antagonize the minorities—especially the Moslems—and the princes. She needs them all badly to help pull the war chariot. The Moslems are the martial people of India, and Britain may need them on the battlefields; she may need even more the Moslems of the Near East, Iran and Afghanistan, who take a profound interest in the fate of their Indian coreligionists. Moslem support would become a question of life or death were Italy or Russia or Japan to throw in their lot with the Reich, and Britain is already carefully building an all-Islamic bloc. Nor can she afford to antagonize the princes. They have all offered their services to the empire and some have already given material aid. They can and will give more as the war drags on, and it would be inglorious indeed to turn down the "faithful allies of the crown."

On the other side, there stands Congress India, daily becoming politically more mature, more restless, and stronger. The influence of the Congress has grown rapidly during the past few years, a fact which would make revolt, should it come, more widespread than any in the past. The tens of millions of peasants who have economically benefited somewhat from Congress rule have perceived for the first time the direct connection between political freedom and their economic interests and are now more than ever at the call of the nationalist leaders. Were the Congress to let loose a full-fledged rebellion during the war, Britain's position would become unenviable, especially as she would be unable to afford the necessary military force to crush the outbreak. The war in Europe has already made necessary a serious reduction in the Indian military establishment. Nor can Britain overlook that, driven by desperation, Congress leaders may decide on cooperation with her foreign enemies. Both Japan and Russia would be only too delighted to be of assistance, morally and materially, to the Indian revolutionaries—for their own interests, it goes without saying.

Hard-Headed Realism

Nevertheless, the chances of India's embracing such an alliance are not very great. Most of the nationalist leaders are hard-headed realists and they know that, whatever the momentary advantages, in the long run India would have to pay a frightful price for making common cause with either Russia or Japan. It is even possible that, his eyes glued on the distant future, Mahatma Gandhi will succeed in restraining his overzealous followers from making trouble during the war. I believe that he will succeed in this. I do not think that India will flare up in a great revolution until the Allies win. Perhaps, although this is more unlikely, the Congress might even change to active cooperation with Britain if the outlook in Europe changes seriously for the worse. After all, a victory for the fascist imperialists cannot possibly be to India's advantage. India can no more defend herself without Britain's aid than can the colonies—and she is the far more desirable prize.

It is perfectly obvious, however, that a frightful explosion will take place the moment fear of foreign aggression is removed. India will then launch a revolution compared with which all in the past will have been child's play. The hardship and suffering of the war years will add to the bitterness of the national cause and the power of the Congress will have increased. And, her hands tied in a dozen places throughout the world, Britain will be unable to throw her whole weight in crushing the revolution. The only way to avoid such an aftermath is to grant the demands of the nationalists before the end of the war. Unfortunately, the Moslems and princes are not likely to stand idly by while being sold down the Ganges to the nationalists; nor can Britain be certain that a liberated India, not tied to her by blood, religion or language, will not make use of the right to complete secession from the empire—a right which is implied in the promised dominion status.

A time there was when Britain could have, as in Palestine, united the various groups in India and thus spared herself the present terrible dilemma. She did not do that—whether because of laziness and imperialistic self-conceit does not matter. Now, a choice of only two alternatives confronts her in India, the sweetest of which is bitter indeed.

A Satirist of These Days

By Edward Shillito

HUMBERT WOLFE died suddenly on January 5. He died before his time, with much that burned within him unexpressed, but he enriched the poetry of the English language and in a true sense he delivered his soul. Perhaps he will be remembered most of all as a satirist of the old school, which has for its masters Juvenal and Rabelais and Swift. Wolfe was said by his friends to be the wittiest of men. He had an eye sensitive to loveliness, and a nature rich in charity and tenderness; he was a scholar who translated the *Greek Anthology,* but he was also and perhaps chiefly a satirist. He must have burned the candle at both ends; his literary work was done in the leisure which falls to a busy civil servant. But poetry need not be, and seldom is, a whole-time job.

Satire is rare in modern times. So Wolfe said in his preface to his *Lampoons.* "Nobody now writes satire of the plain old-fashioned type. . . . In our loves we wear our hearts on somebody else's sleeve; in our hatreds—but we have no hatred. We are all such good fellows, even the richest of us." He set himself to repair this omission, and in his *News of the Devil* and *The Uncelestial City* he produced satire which has all the fierce indignation, the white heat, the rapier thrusts of the old masters. He could fight with the foils off, not for display but to wound. But whether his contemporaries were proof against such attacks or not, is not clear.

To G. K. Chesterton

It was only to be expected that a Jewish poet would spare those who direct their attacks upon his own race. Wolfe admits that there is material for criticism, but in a world like this the writers who spend their energy upon the faults of the Jews are like men who are letting off squibs in the gutter when they should be firing the big guns.

In his poem, "Shylock Reasons with Mr. Chesterton," Wolfe gives these lines to Shylock:

> They forget Zion; in the market place
> Rebuild the Temple for the Jewish race,
> And thus from age to age do Jews like me
> Have their revenge on Christianity,
> Since thus from age to age Christians like you
> Unchristian grow in hounding down the Jew.
> And thus from age to age His will is done
> And Shylock's sins produce a Chesterton.

There is another theme for Wolfe's satire in the conspiracies to exploit the church in an age which has advanced beyond all other ages in its mastery of propaganda and the mass movement. Mr. Paul Arthur in *News of the Devil* is a newspaper proprietor who sees that the Christian religion is an excellent thing if only it could be treated in a businesslike way. He plans a merger of the churches with the slogan, "Religion by Results." All the world in the end would be "converted, saved and deaf." Let others dream and pray and quarrel; he would give God what he lacks—"efficiency." So in an address which he delivers to an imagined company of the clergy this press lord says:

> As to the method he would put the question,
> what was religion but mass-suggestion?
> And what was truth, but saying three is two
> over and over until it was true?
> And what was faith, if not a disposition
> to be convinced by skillful repetition?

Since God then was for him the super-pooling of the human mind, what was needed stood out plainly:

> Let but the newspapers once concentrate
> on this clear issue, and they would create
> a world whose sole ambition was to plod
> the stairs that slope through headlines up to God.

The Clinging Leech of Ridicule

No one who looks calmly at the modern state will underestimate the power and centrality of propaganda, and it is clear that the church will not escape the prince of the powers of darkness in this age. There are those without ready to exploit the church, and fools within ready to betray it without knowing what they do. But the poet knows what mean

> the hills
> of lonely dreams, and cold sequestered search
> for a holier city than Rome and for a church
> that is before all other churches are.

Wolfe introduces many characters into his *Medleys,* and it would be manifestly unjust to make their views his. But it is safe to say that the poet in *The Uncelestial City* speaks the mind of Wolfe when he says:

> although satire scoff it
> demands no less "What will it profit
> a man to win the world, who loses
> his soul?" because the poet chooses
> thus to apply to knave and fool
> the clinging leech of ridicule.

Wolfe did his part in applying that leech to his own contemporaries wherever he saw the hypocrisy and pretense and cruelty which are displayed in the human scene. Like the ancient satire of Rome, his is certainly a medley. All manner of characters emerge in *The Uncelestial City,* which has for its central thread the life of Mr. Justice Crayfish. A hard manufacturer, Oxford undergraduates, a murderer, a charwoman—all say their say with a commentator to play the part of a chorus. He shows how cruelly the social order deals with many lives; what waste there is! The murderer

> might have known like any other lad,
> or knew perhaps, the heart of Galahad.

And who can say what will be the final verdict upon the justice whose life has seen the surrender of his early dreams and purposes, and Jakes, whom he condemns:

> Judge, if Jakes enters, will you enter in?

A true satirist must have a standard of measurement.

Juvenal saw the Rome of his day against the standard of a Rome still uncorrupted. Wolfe, too, saw human life in the light of another world that might be. Though he said little definitely upon his own faith, he kept the messianic hope of his race. This is the prayer at the close:

> Be near us when the uncelestial city
> in stone and marble coldly stands apart,
> against the sky, with room for all save pity,
> possessing everything except its heart.

If there are any romantic souls who idealize war, they will find little comfort in this poet. His characters deal with the evils which take their opportunity when war comes. He does not discuss in his own name the question of pacifism, but no one has lashed more fiercely the profiteers and others who exploit the heroism of their fellows. One of his characters condemns the ineptitude

> which like a slattern bringing food
> just slipped and let the whole world crash.

After the Great War like

> two blind beggars fighting for a penny
> we woke to find there never had been any.

Who was to blame? One of the speakers says:

> Just plain dull fools, Jones, Brown and Smith
> who stood about, while greater
> fools than ourselves were busy with
> betraying their Creator.

But these fools, hypocrites, dull, indolent, self-seeking creatures that we are, were once dreamers of dreams. Once they were young and would have counted the world well lost for some noble cause. They sold themselves to the world, and they were lost. Are they lost altogether? It is an old familiar theme, but where is it more beautifully expressed than in this "Farewell to Youth"?

> Agamemnon sleeps at last in Argos,
> Be still, nightingales. No king
> will marshal the long ships now
> by the sand-beaches. Why do you sing?
>
> Achilles is fleet of foot no longer,
> Hector is the dust of a moth's wing,
> and the great shield is tarnished,
> Argive nightingales, why do you sing?
>
> It is over, Agamemnon, Agamemnon,
> the Iliad of our youth and of spring.
> Oh, why do men love like heroes,
> and nightingales, why do you sing?

That is the bitterest thought of all: the Iliad is over. But is it over?

There is reason to be grateful to the satirist, and he is nonetheless true to his calling if he sees resting upon this scene the light and glory of another. He is free to be passionate against evil if he is no less sensitive to the pity of it all. And it does not take from our trust in him when the poet declares that when he has written a poem

> he signs it reluctantly,
> Humbert Wolfe.

But the true poem, he knows, is one that he has not written. "But it is safe."

How Shall We Pray in Time of War?

By E. Stanley Jones

PRAYER is the naked intent stretched toward God. It is giving vent to our deepest selves in the silence before him. It lays bare our inmost secret wish. How then shall we pray in time of war? For our endeavors will finally follow our prayers. What we think before God we will soon be doing before men. It is important then that our prayers be straight.

Many of us are pacifists. I have long been looking for a satisfactory definition of pacifism. I could not take as satisfactory the usual ones with the content that the pacifist is one who loves peace, or one who rejects war, or one who is a passivist. But I found a satisfactory definition right under my nose: "Blessed are the peacemakers." A pacifist is a peacemaker, one who makes peace by laying foundations of justice and good will between men and classes and nations. He thus prevents wars, so far as he is concerned, by heading them off before they come.

The pacifist may take the attitude that he withdraws from the whole war business and will have nothing to do with it. So there is no prayer to be prayed except that wars shall be wiped out. But war is here. And because it is here, what shall we pray for in such a concrete situation as this?

Many are tempted to pray as the Welshman did during the last war: "O God, we know both sides are praying to you for victory. All we ask is that you remain neutral!" Let God be neutral and we shall fight it out on the basis of force without divine interference. That is the pagan attitude and we cannot take it.

Praying for Victory, or Peace

There are three other possible attitudes the Christian can take: First, he can pray for victory. He may believe that the cause for which his nation is fighting is so just that the only thing to pray for is victory. When we look at Hitlerism and all its works we are tempted simply to pray for victory over it and leave it at that. But can we?

We prayed for victory in the First World War and we got it. And what did we do with it? We won the war and lost the peace. When the treaty was being signed, I said in an address in Calcutta: "In the shadow of that peace treaty conference stands a Man. If we read his mind and spirit into that treaty it will live. But if we read hate and revenge into that treaty, then time will come along and tear it up as a scrap of paper." We refused his mind and spirit and read hate and revenge into that treaty. So it is

dead—killed by hate and fear. How can we say we will not do the same again? No, I cannot pray for victory.

Then the Christian might do a second thing: he might pray for peace. When one sees the carnage and blood and fear and hate in Europe today he is inwardly pressed to cry out: "O God, let it stop. Give us peace." But peace may bring us back to just where we were—to a state of injustice, fear and greed. A peace may be quiescent war. No, we cannot pray for mere peace.

Then what can we pray for? I think we can pray the prayer embodied in the statement of Paul in Ephesians 5:15—"So as to make peace by the creation of a new man in himself out of both parties" (Moffatt). This is the Christian way to make peace. Neither side wins over the other, but God wins over both; a new man is made out of both parties, and then there is genuine peace.

All Nations Must Repent

This is the Christian way. If one side wins over the other the foundations of new wars are laid out of the resentments and hates resulting from the conflict. Revenge is sought. Peace cannot come through the victory of one side over the other. But suppose both parties are changed, suppose they root out the causes in themselves that brought on the war, then there will be a worthy and lasting peace.

This, of course, presupposes that each side has something to change. The spirit of nationalism will make many hesitate at this point. How can they acknowledge in time of war that their nation may be partly responsible for the war? But a Christian in honesty must face the facts. As deep-dyed in guilt as Hitler undoubtedly is, nevertheless the Allies are also guilty. They could have prevented this war. The strings were all in their hands. For nearly twenty years they were dominant in the world situation and they could have rooted out the causes of discontent and war. They did not do it. And this includes the United States. We are responsible, along with the Allies, for this dark hour. We failed Europe by withdrawing into our own shell. We are all corporately guilty in varying degrees. We all need to be changed.

What then shall I pray for? I shall pray that the Allies and Germany and the rest of us shall repent, shall root out the causes of war, shall be made into a new man which shall emerge out of this repentance on the part of all of us. Thus shall the foundations of a lasting peace be made.

I can pray—and work—for that new man to be made out of both parties. Then there will be peace.

Atonement -- A Poem for Lent

On Earth

HE stood alone there in the judgment hall,
And others marveled at the silence of him.
It was no wonder, for he did not hear
The scorn and laughter—his was a deaf ear
To all those jeering fiends. His eyes were dim
Straining for that last vision, the final call.

In Heaven

With folded wings stood shining seraphim,
The angels laid their hands across the strings,
The heavenly host stared, muted and afraid,
Down at the world the King of Glory made,
Folded before hurt eyes celestial wings.
And God sat all alone looking at him.

The road from man to God
Is steeper than we know;
And few there be who climb it
Beyond the first stone's throw.
Many is the brave soul
Who dared the first long mile,
But dark it grows and fearful
Without a friend's warm smile.

On Earth

Straining for that last vision, the final call,
With awful dignity he faced the crowd.
Theirs was a strange dark lust for doing right,
And his a wild last yearning after light—
Curiously they watched—his shoulders bowed,
He lifted up that cross—could this be all?

There was a hill outside the wall,
A little hill and green,
On top the holes where crosses stood
Were plainly to be seen.
He set his feet upon that road
Firmly and without fear—
We follow those young feet today
When spring comes in each year.
It looked like such a little hill,
But he was climbing higher:
Through the blood of sacrifice,
And purifying fire—
Through the love he clutched within,
Without a friendly smile,
Even without the light of God
He climbed that last lone mile.

In Heaven

And God cried aloud for the wonder and the glory:
It was His own heart was bleeding on that hill.
The seraphim sent darkness to veil the silent agony
Of God's great love that hung there crucified and still.
Up through the cherubim with their heads bowed,
Jesus walked alone on his tired, bruised feet.
He did not see the angels with their waiting harps,
He did not hear the heavenly host begin its music sweet,
He only saw his Father's face, grave and still—
And knew that they were one forever since he'd climbed that hill.

The road from man to God
Is a right to fright us still,
But God himself has known the dark
On top of each green hill.

MARTHA PROVINE LEACH TURNER.

FEBRUARY SURVEY OF BOOKS

Mysticism at Its Best

THE FLOWERING OF MYSTICISM. *By Rufus M. Jones. The Macmillan Company, $2.50.*

"GERMAN mysticism is one of the most important manifestations of the human spirit." On the basis of this statement by Berdyaev, the book before us, written by one well qualified by temperament, experience and study, is worth reading. Dr. Rufus M. Jones needs no introduction. His marked sanity of judgment even when dealing sympathetically with the mystics is again apparent. He acknowledges the presence of pathological elements, borderland occultism and inordinate self-torture. But he denies, and rightly, that this is of the essence of the higher levels of the mystic way. Thus we are brought into intimate contact with that deeply spiritual group known as the Friends of God who lived during the fourteenth century in the Rhine valley. One is impressed if not convinced by the author's contention that they brought forth "the most remarkable outburst of mystical religion" in all Christian history. In an age that was relatively dark with its Black Death, civil wars, the Babylonian captivity of the papacy, decay in church life and widespread corruptions, we meet the spontaneous outbreak of exuberant spirit, at times extravagant, then anemic in its religiosity, but on the whole quite sane, and often social, that uncovered hidden resources of the soul, established a moral anchorage and integrated life.

We moderns are inclined to question the mystic's assertion that he actually has made contact with Ultimate Reality. How does he know that he knows the eternally real? Granted that the experience is real, is not the "experiencer" dependent upon faulty instruments in his attempt to convey that experience to others? This the author is willing to grant, while insisting that the reality must be tested here as elsewhere by lives of deep moral earnestness and manifest social usefulness. The great mystics stand that test. This is marked in the case of the "peak of the range," Meister Eckhart, a speculative genius of the first rank. Men as diverse as Hegel, Schopenhauer and the nazi Rosenberg acknowledge their indebtedness, the latter in the questionable tribute: "In him the Nordic soul for the first time came to a consciousness of itself." From Eckhart have come many stimulating thoughts. To cite two: "God is with us in our innermost soul provided he find us within and not gone out on business with our five senses." How well stated is the other coming from a speculative mind: "The active life is better than the life of contemplation so far as we actually spend in service the income we derive from contemplation."

Basing his researches partly upon those of Father Denifle, the author concludes that Tauler, a disciple of Eckhart, can no longer be identified with the mysterious "Master of Holy Scripture." He thus loses his significance as a forerunner of Protestantism though still standing preeminent as the Chrysostom of his day. Heinrich Suso, the literary genius and mystic of the heart, is deftly handled. Dr. Jones suggests that many of the lurid details of self-torture in the mystic's writings really constitute an imaginative embellishment in the attempt to show what a perfect disciple ought to be willing to suffer for the sake of Christ. In taking Suso too literally, historians were in danger of making him a candidate either for the tall-story club or for the asylum. After illuminating details on the real meaning of the famous "Golden Book of German Divinity" *(Theologica Germanica),* we are introduced to the greatest Flemish mystic, Ruysbroeck, from whom we have the gem: "Ye are as holy as ye will to be holy."

Gerard Groote, the St. Francis of the movement, is quite convincingly shown as the real author of at least the heart of *The Imitation of Christ,* Thomas à Kempis being the final compiler and redactor. Gerard was a lay preacher who organized the influential society known as the Brethren of the Common Life. His preaching produced remarkable results, his message striking fire and pricking the conscience of the clergy. The hierarchy became alarmed and another great prophet was silenced. The latter's heart-rending prayer in the *Imitation* seems to reflect this Gethsemane experience, for it voices the arduous task of mastering his spirit while facing the frustration of his life work at the hands of the church he loved:

"O loving Father, I deliver into Thy hands myself and all that I am. O Lord, grant me to know what I ought to know, to love what I ought to love, to praise what ought to be praised, to esteem what is precious to Thee and to abhor what is filthy in Thy sight. Thou knowest what is profitable for my progress, and how well tribulation serves to scour off the rust of my defects."

A. W. NAGLER.

Democracy, the Long, Hard Way

FREEDOM AND CULTURE. *By John Dewey. G. P. Putnam's Sons, $2.00.*

MOST AMERICANS have been conditioned to assume that freedom is the goal of political history and that when self-government, "the inherent right of free men," is once achieved men prize it above everything else. Professor Dewey has made a note of this assumption and has set down beside it the note, also, that "as we look at the world we see supposedly free institutions in many countries not so much overthrown as abandoned willingly" and "apparently with enthusiasm."

But these observations at once pose a basic problem which the author sets out to explore in his latest book. To follow him through its pages is one of those great experiences which his readers have come to expect as they have awaited book after book from John Dewey's pen.

Such readers would not expect Professor Dewey to proceed with an examination of a narrow, isolated conception of freedom. The problem is not tied up in his mind with a specific economic or political system; neither is it confined to the maintenance of civil liberties or the social control of modern industries. With each of these activities he has concerned himself, but each finds its place in the larger context of culture, and in that context the problem of freedom is to be identified and appraised. The "state of culture" Professor Dewey defines as "a state of interaction of many factors, the chief of which are law and politics, industry and commerce, science and technology, the arts of expression and communication, and of morals . . . ; and finally, though indirectly, the system of general ideas used by men to justify and to criticize the fundamental conditions under which they live. . . ."

The author's attack on Marxism, increasingly critical and incisive in recent years, suggests how alien to his conception of a freedom-producing culture the experiment in Russia has turned out to be. Dewey's analysis of the claim that the Marxist philosophy is scientific is particularly devastating. Totalitarianism, in good Hegelian and Marxist fashion, has bowed the knee to the god Necessity, and has asserted a single, all-comprehensive law. The philosophy of naturalism, of which Dewey is a major prophet, makes a clear distinction between causal consequences which may be found in *any set of events* and the idea that *all sets of events* are linked together into a single whole by one causal law. It is the latter conception against which Dewey contends, maintaining that the inherent weakness of Marxism is its refusal to allow for revision of generalizations which should function as working hypotheses and not as dogmas.

Dewey renounces laissez faire individualism with equal vigor because it makes the same sort of sweeping generalization, "only in the opposite direction." In viewing the present consequences of each dogma, however, he points to the fact that the forms of democracy still existing in this country—uncertain though they are—still encourage freedom of assembly, discussion and criticism; and this, he asserts, is a greater advantage over totalitarianisms, whether of the right or left, than most liberals, himself included, have been willing to admit.

Even so, the problem of democracy today is infinitely more complicated than our forebears could possibly imagine. Indeed, it is more complicated than we ourselves dare think unless we are willing to see it in its historic perspective. We must abandon the idea that free institutions can be either produced or maintained if only they can be freed from the oppression of church and state. The struggle for freedom is traceable back to Hellenic humanism and to early Christian beliefs. It finds its expression in recurrent efforts to maintain civil rights and cooperative collectivism down to our present time. If American freedom seems to have been partly a gift of grace because of a favorable conjunction of circumstances, it must now be sustained and expanded by intelligent endeavor and on many fronts.

Moreover—and here one detects a new emphasis in Dewey's approach—the problem of democracy is a moral problem. It presents a choice which each individual must make for himself. What our forefathers asserted was that self-governing institutions were the means by which human nature could achieve its fullest realization in the greatest number of individuals. Thomas Jefferson was the spokesman of such a faith, and Dewey quotes Jefferson frequently and approvingly. Moreover, says Dewey, "the task of those who retain belief in democracy is to revive and maintain in full vigor the original conviction of the intrinsic moral nature of democracy."

The road to democracy is the slow road, and it is also the hard one. It places the greatest responsibility upon the greatest number of people. In the words of Professor Whitehead, it seeks to move "from force to persuasion." It will meet with frustration and defeat, but John Dewey believes that that which is "its weakness at particular times is its strength in the long course of human history."

That the author has never come fully to grips with the inevitability of conflict through the assertion of democratic rights and with the problem of implementing intelligence with coercive—and at times unavoidably violent—means, many of his readers have sensed and regretted. It is probably fair to say, however, that this is incidental rather than basic to the discussion as a whole and cannot, at any rate, be enlarged upon in a brief review. Also, it does not necessarily rule out the broader conclusion that true friends of democracy must supplement historic perspective with historic patience. We must still concur with Dewey that democracy is a goal "not just for today, but for tomorrow, the next day and day after day, in the succession of years and generations."

EDWIN T. BUEHRER.

Jesus the Jew

THE NAZARENE, A NOVEL BASED ON THE LIFE OF CHRIST. *By Sholem Asch. Translated by Maurice Samuel. G. P. Putnam's Sons, $2.75.*

THE NEWSPAPERS recently reported that the United Jewish Appeal had made a gift of $225,000 towards the fund for work among Christian—Catholic and Protestant—refugees. A splendid gesture of sympathy and good will! And yet I wonder whether even this magnificent gift will accomplish nearly so much in the way of creating better understanding among Jews and Christians as the contribution that one man, a Jew, has made during 1939; I refer to the novel *The Nazarene* by Sholem Asch. Commenting on this book, one Jewish writer refers to the author of this magnificent piece of historical fiction as "a gigantic one-man good will committee," and as I read almost every week of the mounting sales of this book in America—how it has for weeks been leading the list of best sellers, and how enthusiastically reviewers everywhere praise it—I am convinced that Sholem Asch has achieved with *The Nazarene* not only a literary tour de force but has also performed a *mitzvah* of such proportions that future generations will call him blessed.

Sholem Asch has for some time enjoyed an international reputation as a great Jewish writer of fiction. His longer novels, to mention only *Three Cities* and *Salvation,* his short stories, and his recent short novel based on the experiences of a Jewish colony of pioneers in Palestine, *Song of the Valley,* have placed him among the immortal storytellers of all times. His latest book, which may well remain his greatest, adds to his laurels the distinction of having given the world what many leading critics acclaim as the most significant novel ever written around the person and times of Jesus of Nazareth.

To employ a musical simile, this book is like an overwhelming symphony in four movements. The first movement I would call an "Allegro Maestoso"; it is Part One of the novel introducing the mysterious motif that runs through the tale—the theme of reincarnation. The opening paragraph of Chapter One is simple and convincing—not "preposterous, irrelevant and unnecessary," as one reviewer puts it. We are here introduced to the chief narrator, a young Jewish scholar in contemporary Warsaw, who tells his story in the first person. He has been engaged by Pan Viadomsky, an old and bitterly anti-Semitic savant, to assist in the translation of an ancient and hitherto unknown manuscript which this old Pole, a strange hybrid of scholarship and charlatanism, alleges he has discovered. At once we are gripped by the strange delusion of Pan Viadomsky who reveals himself to his young Jewish assistant as a reincarnation of the Roman chiliarch, or hegemon, Cornelius, lieutentant to Pontius Pilate, procurator of Judea, and an eyewitness of many of the incredible events connected with the Wonder Rabbi of Galilee. In the first 165 pages, Viadomsky tells his story, unfolding a panorama of the times of Christ that weaves an almost eerie spell about the reader.

The second part of the novel I would call the symphony's "Adagio." Here we have the Gospel according to Judas

Iscariot, allegedly translated from the ancient Jewish, or Samaritan, by Viadomsky's Jewish assistant; and here the work of Asch's translator, Maurice Samuel, appears at its best. With marvelous skill he has managed to recapture in majestically flowing rhythm of sentence and cadence the archaisms of idiom in which Asch couches the tale as told by Judas Iscariot, carrying the reader to the day when Yeshua of Nazareth turns his face towards Jerusalem for the last time.

Part Three, which I would call the "Allegretto grazioso," brings another surprise; the young Warsaw Jew has by this time fallen under the weird spell of the old Polish scholar, and it takes only a bit of questioning and urging on the latter's part to convince the young twentieth century Jew that almost two thousand years ago he was Jochanan, a contemporary of the Hegemon Cornelius, a pupil of the famous Jerusalem Rabbi Nicodemon, and an eye- and ear-witness of most of those remarkable events that took place during the week of the Great Passion. Here Sholem Asch shows an amazing and expert knowledge of the Jewish thought and life of those distant days. With keen penetration and admirable literary skill he weaves into the dialogue of his Jewish characters Talmudic and Midrashic references that give to this section in particular a flavor of historic reality which is at once convincing and inspiring.

Although the book is divided into three parts, I would, following my symphonic metaphor, make of the closing chapters, from the twenty-second on, a fourth part under the musical title of "Fugue and Variations"; for here the three previous narrators are joined by a fourth—Rufus, son of Simon of Cyrene, comrade of the Jochanan of the third part, and later a follower of the sect of the "Messianists." In these final chapters, Cornelius, Jochanan and Rufus join in reporting the terrible tragedy that occurred in Jerusalem during the Passover season which saw the trial and crucifixion of the Nazarene. It is here that the genius of Asch again reveals its profound spiritual insight and artistic mastery. Here is a Jew dealing with the sacred records of another—almost a hostile—religion, picturing the central figure of that religion with a sense of reverence, delicacy and tact which cannot possibly offend even the tenderest sensibilities of the most orthodox Christian.

And should the reader ask, "Who and what is the Jesus presented in these pages?" let me answer with words that only recently I found in an editorial in The Christian Century (Dec. 20, 1939): "He was a loyal Jew. He revered the law, the synagogue, the temple. The entire furnishing of his mind was the gift to him of his Jewish heritage. He never spoke a word in derogation of the great values which enlightened Jewry cherished. . . . His central concern was for Israel, his own people. He believed that they were the chosen people of God . . . that the world was to be brought to God through them. . . . His ethical teaching, of which the Sermon on the Mount may be taken as typical, was directed toward Israel. . . . Jesus was a Jew—in blood, in loyalty, in mental outlook, in his criticism of Jewry, in his positive message." And it should be added that it is this supremely *human* Jesus who speaks to us from these vivid pages; a *human and Jewish* Jesus, who dies with the words of the Sh'ma on his lips.

One is tempted to indulge in quotations again and again. It must suffice to refer briefly to the beautiful descriptions of Jerusalem, of Sidon, of the temple and the market place, of the life of rich and poor, to point to the note of almost unbearable suspense that runs through Jochanan's story of the people's expectation regarding the coming of the Messiah in the person of the rabbi from Galilee, and to mention the glorious prayer of Nicodemus, the trial scene, the tragedy on Golgotha, and the closing paragraphs when the penitent tears of Cornelius the hegemon, now Pan Viadomsky, release the tortured anguish of his soul which only at the hour of its death can find refuge in Him from whom the Hound of Heaven would not let him escape.

Sholem Asch's book has already become a "sign that is spoken against." It has been denounced as a poorly disguised attempt to exonerate the Jews of the guilt for the crucifixion; it has been scorned as too orthodox for the liberals and too liberal for the orthodox. But it will make a place for itself among the immortal stories of mankind, for it is a great novel by a great author on a great theme.

KARL M. CHWOROWSKY.

Man Can Know God

THE KNOWLEDGE OF GOD. *By D. Elton Trueblood. Harper & Brothers, $2.00.*

HERE is an outstanding modern apologetic—clear, cogent and convincing—which will do much to overcome current objections to Christianity. The title of the book, however, should have been: "Objections to the Knowledge of God"; since it does not present the knowledge of God in its positive and constructive aspects, except partially and incidentally, but undertakes the lesser though essential task of meeting current charges against the validity of such knowledge. This task it accomplishes with marked pertinence and success.

The main thesis of the volume, effectively maintained, is that *religious experience affords a genuine and reliable knowledge of God.* This is rightly held to be equivalent to scientific knowledge; for the accepted truths of science are not, and cannot be, proved by demonstration, yet they are sufficiently reliable to constitute certainty. So, too, with the experience of God. Empirical knowledge is real knowledge. This experiential knowledge is not here developed into a full-orbed empirical theology—an enterprise so well begun by Professor Macintosh—nor need it be in a book of this kind which deals only with the presuppositions of such a theology.

The well organized development of the subject is indicated in the titles of the chapters, as follows: "The Primary Datum of Religion"; "The Present Status of the Empirical Argument"; "The Nature of Religious Experience"; "The Logic of Objective Reference"; "The Credibility of Witnesses"; "The Problem of Negative Evidence"; "The Limits of Psychological Explanation"; "The Means of Verification."

The rapid sketch which Dr. Trueblood gives, in the second chapter, of the history of religious experience as apologetic is admirable (although quite too brief), with the exception of an inadequate evaluation of Schleiermacher, whose definition of religion as "feeling" proves upon closer examination to be sensitized intuition rather than feeling. The treatment throughout shows a wide and discerning knowledge of philosophy as well as of theology. Most of the contemporary *dei majores* come within the author's purview, with the exception of Bergson (a serious omission), Berdyaev and that persistent gadfly of idealistic and religious philosophy, John Dewey.

Quite the strongest and most constructive argument for religious certainty advanced by the author (although by no means new with him) lies in the principle that *objective* knowledge in religion is *personal* knowledge. God is known not as an object but as a person. "We have our answer [to the question whether the religious sense . . . can be used for anything other than the perception of God] when we

realize that we know God in the same way that we know persons." This aligns the author, distinctly and contributively, with the personalistic vs. the rationalistic school, without the necessity of his assuming the obloquy of the name.

The examples of variant religious experience are selected with catholicity and discrimination. Justifiable but not excessive emphasis (this being a Swarthmore lecture) is given to the rich witness of the Quakers.

Effective criticism is made of psychologism, especially of psychoanalysis, in Chapter VII. Good use, however, might have been made of Dewey's warning against overstressing any one function of the human organism. It is reassuring, especially in a defense of empiricism, to find such judicious and convincing recognition and employment of logic—too much disparaged or ignored in current religious literature.

Altogether, Dr. Trueblood has made a contribution of exceptional timeliness and value to contemporary Christian apologetic.

JOHN WRIGHT BUCKHAM.

Projects for Peace

COMMONWEALTH OR ANARCHY? *A Survey of Projects of Peace from the Sixteenth to the Twentieth Century. By Sir John A. R. Marriott. Columbia University Press, $2.00.*

ORIGINALLY PUBLISHED three years ago in Great Britain and then out of print until the appearance of this new American edition, this brilliant essay on the peace projects of four centuries has both the merits and the defects that are implicit in this slight degree of untimeliness. At the present moment one might not have the patience to write such a careful and deliberate record of the hopes and plans of ages long past; but in the light of events of the past year it would be difficult to express some judgments concerning the way to peace which seemed plausible to the author three years ago. They may seem plausible to the author still, but to most Americans they have a hollow and ominous sound. I say they may still seem plausible to the author, for in 1936 he was still saying that in 1914 Britain had "nothing save honor to gain from victory," and that she "went to war primarily to defend a small nation," etc. He holds that the Treaty of Versailles was a very good treaty.

The historical part of the treatise supplies, in a form at once concise enough for convenience and full enough for all practical purposes, an account of the various proposals for the establishment of permanent and universal peace that have emanated from statesmen and philosophers since 1600. In every case the author presents not merely the bare bones of a project but a lively picture of the concrete situation out of which the project arose. The beginning, naturally, is with the "Grand Design" of Henry IV of France. This he takes more seriously than do most historians. It is deemed "definitely historical." But this means chiefly that it has a definite place in the history of thought on the subject. The plan is found, of course, in the Memoirs of Henry's minister, the Duc de Sully, written long after Henry's death. Perhaps Henry never heard of it, and certainly Queen Elizabeth never did, though Sully says he went over to England to discuss it with her. But it became widely known through Sully's Memoirs, it was generally ascribed to Henry even though Sully may have invented it, and it became the inspiration for most of the later projects. By "definitely historical" the author probably means only about what Ogg means when he says (in his *The Seventeenth Century*) that its popularity from the middle of the seventeenth century "elevated it to the dignity of a philosophical system." As to the plan itself, it need only be said that it envisaged a sort of Amphyctionic Council not unlike a "United States of Europe," with limited sovereignty for individual states.

Less familiar is the name of Emeric Crucé, whose *Le Nouveau Cyneé* was published in 1623. Possibly Sully drew ideas from him. Grotius certainly did. The *De Jure Belli ac Pacis* of Grotius, 1625, was not only a basic text on international law but rested the very concept of international law upon the idea of a type of international relationship which implied reliance upon reason and justice rather than violence for the settlement of controversies. Hobbes' *Leviathan* (1651) besides offering a theory of the origin and nature of the state presented a method for peaceful adjustment among states. William Penn's *Essay Toward the Present and Future Peace of Europe* (1694) was the first great Quaker contribution to this theme that was near to the Quaker heart from the beginning. Sir John speaks respectfully of the Quakers. In another connection a reference to "the crazy sect of the Anabaptists" suggests that he has neither availed himself of the fruits of the more recent scholarship in that field nor given due attention to what has long been known. The Anabaptists really had something to say about war and peace, though they framed no elaborate project. Simple-minded as they were, if not crazy, their idea of the way to end war was for all Christians to quit fighting.

With John Bellers' *Some Reasons for an European State* (1710) we begin to get something definitely anticipating Streit's *Union Now*. Bellers was a kind of socialist, approved and quoted by Robert Owen and Karl Marx. But he was also interested in church union and he included in his book "a proposal for a general council or convocation of all the different religious persecutions [*sic*] not to dispute what they differ about but to settle the general principles they agree on." He would have been very much at home at the Edinburgh Conference.

Best known of all the early projects was that of the Abbé de Saint-Pierre (1713). It was essentially a league with sanctions. Rousseau's *Paix Perpetuelle* (1761, 1782) was a revised edition of Abbé de Saint-Pierre's *Projet*. And so on through Bentham's *Plea for a Universal and Perpetual Peace*, which is Part IV of his *Principles of International Law* (about 1789), and which urged England and France to emancipate their colonies in the interest of general peace. Kant's *Perpetual Peace* (1795) proposed a federation of sovereign states, not a super-state. From the time of the Holy Alliance (1815) the story becomes even more interesting, but too intricate to trace in detail. It must be read. Sir John Marriott tells it splendidly. But when he comes down to now, the limitations of a point of view become evident. "Of all the guarantees of world peace the surest and most effective is the unity and cohesion of the British empire." Well, now—but anyway it is a highly useful and informing book.

W. E. GARRISON.

Imperial Orthodoxy

CHURCH AND STATE IN THE LATER ROMAN EMPIRE: THE RELIGIOUS POLICY OF ANASTASIUS THE FIRST, 491-518. *By Peter Charanis. The University of Wisconsin Press, $1.50.*

OUR CHRISTIANITY in America stems so directly from western Europe that we have only slight interest in problems that were distinctive of eastern Christendom in ancient times. But from students concerned with the controversies that troubled the eastern churches in the fifth and sixth centuries the present monograph will receive a

hearty welcome. It is a piece of intensive and accurate research upon the administration of the eastern emperor Anastasius, who ruled from 491 to 518 A.D.

The conditions that confronted Anastasius on his accession to power are clearly delineated. Eastern Christians had long taken a keen interest in speculative debates about the person of Christ. As a pre-earthly being his full equality with God had been decreed by the Nicene council in the year 325. But the question as to how the divine and human natures were related to one another in the earthly Jesus had not yet been seriously discussed. This problem, first becoming acute in the fifth century, distracted the minds of theologians for a hundred years and deeply stirred the emotions of all classes from the humblest monk to the members of the imperial palace. One school of thought maintained so vigorously the reality of Jesus' human nature as to seem to discredit his divinity (Nestorianism), while another school so emphasized his divine nature that the reality of his humanity seemed endangered (Monophysitism). In the year 451 a council at Chalcedon sought to settle the controversy by decreeing that both natures were to be equally affirmed, but it still failed to explain the relationship in which they subsisted together. Debate continued. The situation was further complicated by jealousy among different influential bishops. The bishop of Rome, in claiming supremacy over all Christendom, was especially suspicious of the rising power of the bishop of Constantinople, while the bishops of such ancient churches as Antioch and Alexandria were disinclined to recognize any authority superior to their own.

It was no easy task for an emperor to rule a kingdom distracted by these ecclesiastical rivalries and theological differences. Zeno, the predecessor of Anastasius, had tried a compromise. He had issued on his own account a circular letter, the famous *Henotikon,* authorizing a type of belief half way between the extremes of the Chalcedonian statement and the Nestorian position. But this imperial intervention only added fuel to the fires of controversy still raging when Anastasius became emperor. His policy was also a conciliatory one. But the distinctive feature of his rule, as it is freshly portrayed in this study, was so to deal with religious problems as not to endanger the political unity of the empire. His administration is thus a sidelight upon that still modern and lively issue of the relation between church and state. This phase of the subject might have been much more fully developed in the present book.

SHIRLEY JACKSON CASE.

Mr. Eliot's Christian Society

THE IDEA OF A CHRISTIAN SOCIETY. *By T. S. Eliot. Harcourt, Brace and Company, $1.50.*

EVER SINCE I finished reading Mr. Eliot's new book—and that was several weeks ago—I have been amusing myself thinking how different would be the reviews written by other members of the staff of this paper. Dr. Morrison, I believe, would be so aroused by Eliot's analysis of the failure of secular society that he would hail the book in terms of unstinted praise. Dr. Garrison would acknowledge the correctness of much of its diagnosis, but would enter a word of caution based on the similarity between certain proposals made by Eliot and the ruling ideas of the medieval church. A personal letter from Mr. Shillito, stressing the book's importance, finds in its closing pages "as good a description as I know of the mind of a serious [English?] thinker in September 1938, and this is no less true of September 1939." But it happens that I have been the one selected to deal with Mr. Eliot's provocative essay. And, to be frank about it, I find it hard to keep my mind fixed on the worth of the Eliot insight because of my fears concerning the practical import of his proposals.

By the "idea" of a Christian society Mr. Eliot means, as a quotation from Coleridge explains, not any society that ever was, and not any society that might be expected to emerge either from the society that now is or that has gone before, but the conception of a society in terms of its ultimate aim. To secure a society whose ultimate aim is Christian is the vital, and in a sense the only real, problem now confronting mankind. The notion that the modern problem is the struggle between fascist, communist and democratic forms of society is puerile; you need look only a little way beneath the surface to find that there is no fundamental difference between them. (Besides, Mr. Eliot doesn't know what we are really talking about when we keep shouting "democracy." There's a sense in which totalitarianism might be the truest democracy.) No, says Mr. Eliot, the real issue today is between a negative condition of society, which may continue through a long decline or may turn into outright and avowed secularism, and a positive Christian order. This, it hardly needs to be said, exists nowhere, and in a country without a philosophy, like the United States (or Canada), there is little chance that it ever can exist. But if it is to exist anywhere—and Mr. Eliot apparently believes that England and Italy offer the most hopeful loci—the educational basis must be drastically changed, because the goals, the spirit, the total environment of life must be changed.

I agree that the achievement of a Christian society would require this basic alteration. But as soon as Mr. Eliot begins to sketch, with however light a hand, what it is that he specifically has in view, I find myself getting scared. What does his Christian society look like, as soon as you begin to subject it to the blueprint test? Well, it has an established church that is coextensive with the state and in which an overwhelming majority of the inhabitants are members. It has rulers who, though not necessarily saints or even philosophers, are at least the product of Christian, not secular, schools. It has a corps of elite, "the consciously and thoughtfully practicing Christians, especially those of intellectual and spiritual superiority," to which Mr. Eliot gives the name of "the Community of Christians," and which is to act as the leaven in the lump. And it has a general public familiar with Christian dogma but "not exposed to a way of life in which there is too sharp and frequent a conflict between what is easy for them or what their circumstances dictate and what is Christian." But what is this but an Anglo-catholic England? And does it differ at many points from a Gladstonian England? Or even a Disraelian?

It is probably quite unfair to Mr. Eliot to subject his proposal to such historical analogies. (It is wholly unfair to his book to do so if I thus give the impression that it is not an important book. On the contrary, it is one of the few recent books with which contemporary Christian thought must reckon.) Yet I have the impression that Mr. Eliot is himself striving still to envisage and express something which he knows that, despite his brilliance of mind and style, he has not succeeded in doing. The way in which he keeps piling first "Notes" and then a "Postscript" and then an "Appendix" to a total of 37 pages on the original 66 pages of his lectures, contributes to this impression. On the very last pages there comes a burst of light when he turns to write of avarice as the characteristic and inclusive sin with which the church must deal if modern man is to be saved. The book as a whole would probably have been very different, and I believe more helpful, if avarice had been faced two pages from the start rather than two pages from the close. I can-

not escape feeling, therefore, that the book is chiefly valuable as a basis for discussion and a point of departure. But a book which can provide either of those things in such days as these has extraordinary value.

PAUL HUTCHINSON.

Theology for Anglo-Catholics

THE STUDY OF THEOLOGY. *Prepared under the direction of Kenneth E. Kirk. Harper & Brothers, $3.75.*

THE TITLE of this book is a misnomer. It should be "A Study of Theology for Anglo-Catholics." But that title would probably offend some of the Anglo-catholics who would rightly object that the volume does not do full justice even to their movement. At all events, of the eleven authors who have contributed chapters for the book all but four are Oxford Anglo-catholics, and the general point of view which is reflected in the volume, both in what is included and in what is left out, is Anglo-catholic.

The volume purports to explicate the faith of Christendom, a faith which is "the very center and foundation upon which life itself is built," but which is today confronted "not merely by religious doubts and indifference but by passionately held new faiths, based upon clear-cut theories or bodies of dogma, theories of blood, soil, race or class." To this end, the Bishop of Oxford has assembled this group of essays to serve as a guide to the subject of theology, its literature, its problems and its methods. These essays cover all the principal fields of theological study except theological and social ethics and practical theology. No recognition of or reason for the omission is stated. Each of these aspects of the study of theology is treated by a recognized "conservative" authority. Historical and systematic theology are discussed by N. P. Williams, comparative religion by E. O. James, philosophy of religion by M. C. D'Arcy, S. J., psychology of religion by L. W. Grensted, Old Testament by Herbert Danby, New Testament by C. H. Dodd, symbolic theology by the late H. L. Goudge, the history of Christian doctrine by Nathaniel Micklem, ecclesiastical history by A. H. Thompson, moral theology by the Bishop of Oxford (K. E. Kirk), and liturgics by E. C. Ratcliff. To each chapter is added a bibliography.

It is not surprising perhaps that these particular scholars should have produced a book which for the most part presents an account of the history and study of theology from the Catholic, and not a catholic, point of view. We have long ago got out of the habit of expecting proponents of the Catholic tradition to admit that any religious figure or movement outside the tradition of the so-called *philosophia perennis* should be considered as a legitimate part of Christianity. Even Nathaniel Micklem, a Congregationalist, loses his voice when he tries to say a good word for the Reformation. He concedes that it brought new life to the Christian church and "a great and needed simplification of theology," but he adds that "for grasp and depth and range the Middle Age is still the greatest period of systematic Christian thought."

Presumably Dr. Micklem was invited to contribute the chapter on the history of Christian doctrine in order that a Protestant view of Christianity might receive a sympathetic treatment. But even he apologizes for Protestantism. "The principle of the Word was essentially catholic," he says, "but Protestantism on its Lutheran side has been identified with a somewhat esoteric piety and often with anti-intellectualism, while on its Calvinist side it has been rigidly Puritan in temper." On these premises he inevitably gives us an inadequate account of both the import and the influence of the Reformation. It should be added, however, that Dr. Micklem does better by the Enlightenment and the nineteenth century. But the Reformation is not only depreciated in this book; it is by one writer also explicitly deplored, and by other writers it is deplored by implication.

There is in the whole volume no indication of the principles of nonconformity, no mention of John Wesley or George Fox, and only a casual reference is made here and there to the history or doctrines of sectarian movements. American religious thought and history are, except with reference to psychology of religion, completely ignored. People who have not yet been frightened out of calling themselves religious liberals will, of course, learn with dismay that they, like the nonconformists, do not really count for much in the study of Catholic theology, except in their contributions to biblical and historical criticism, the acceptance of which is the apparent cause for N. P. Williams' espousal not of "naive" but of "critical orthodoxy." This "critical orthodoxy" maintains a loyalty to the historic creeds and to "the *philosophia perennis* which is rooted in the nature of things" and which by some is found in Thomas Aquinas and by others in Archbishop Temple's Gifford lectures which "contain what may be regarded as a non-scholastic formulation of the *philosophia perennis.*" No objection could be raised to the opposition of this "critical orthodoxy" to liberal Protestantism if a serious attempt had been made to present the latter point of view in any of its twentieth century positive (rather than negative) manifestations.

The book, of course, presents much which is indispensable for the student of theology, especially in the historical sections and also in the excellent chapters on psychology of religion and comparative religion. The chapter on moral theology by the Bishop of Oxford provides a valuable discussion of the *minimum* standard of ordinary "Christian" conduct, but there is little in this chapter or in the whole book which gives an insight into the distinguishing features of Christian ethics. Moreover (and this should not be said *en passant* but rather with astonishment) there is nothing in the entire volume which would indicate how the study of theology is related either to the criticism of modern culture and society or to a conception of and a concern for the formation of a Christian society. On this account, even some of the "critically orthodox" Anglo-catholics will condemn the book. And if the exponents of the dogmas of "blood, soil, race or class" for whom this book is supposed to be a foil, should venture to read it, they would find little which would give them pause or light.

Goethe once suggested that two questions, among others, should be asked concerning any book: What is the avowed purpose of the author? and, How well has the book accomplished this purpose? The answer to the first question has been quoted from the book. To the second question this reviewer would reply: Indifferently well. The job remains yet to be done.

JAMES LUTHER ADAMS.

With Christ and Men

ALONG THE INDIAN ROAD. *By E. Stanley Jones. The Abingdon Press, $1.50.*

ANY BOOK from the pen of E. Stanley Jones always has a wide and eager reading by Christian people throughout the world. This latest product will not disappoint the mass of readers, but some of the more critical will feel that it is too much like the others, and some will think that Dr. Jones is making too much of a distinction without a real difference in his attitude toward the Madras Conference. It

is a real question in the minds of many people whether such a meticulous distinction as Dr. Jones makes between the Kingdom and the Church should be allowed to obscure the great contributions of this conference of earnest Christian leaders who were grappling with the problems of christianizing a desperately needy world.

These points aside, however, the Christian world will hail this book as another valuable addition to the work of one of Christ's truly great ambassadors to this generation, a man who really possesses a genius for understanding men and especially those of the non-Christian faiths. His testimony is never equivocal, but always kindly and in the spirit of Christ. This book, like most of his others, contains much autobiographical material. It is the direct descendant of *The Christ of The Indian Road* and tells how the great missionary first found the road and the things that have happened to him and are now happening on that road in India. His words concerning Gandhi, Nehru, Ambedkar and other heroic Indian personalities throw remarkable light on the present situation.

One of the most striking chapters is "The Ashram Movement." Dr. Jones believes that in the ashram he has found the indigenous pattern for the Indian Christian church. Instead of trying to force the externals of a Western church upon the people of India, he would give them a Christian ashram which would serve them on the level of their own needs and experiences. After all, the free and close fellowship of the ashram with its honest give and take of opinion is not so far removed in spirit from the Methodist class meeting.

Another interesting chapter is entitled "I Came Near Missing My Way." It describes his election to the bishopric of the Methodist Episcopal Church, the tremendous pressure put upon him to accept it, his wavering and finally his decision to resign. The world generally agrees now that it would have been a colossal blunder to put such a man in charge of ecclesiastical machinery, important as that may be. In the nick of time he was released to become one of the greatest evangelists of our time, not only on the Indian road but on all the roads of the world.

To read this book is to be inspired anew with a faith that has sent a great soul around the world with the unique message of Christ and one lays it down with the feeling that Christianity not only has the solution of the world's needs but that it is the only real hope being given to the world today.

WALTER R. CREMEANS.

Wisdom and Calamity

HOW GREEN WAS MY VALLEY. *By Richard Llewellyn. The Macmillan Company, $2.75.*

SOMETIMES a novel makes so memorable an impression that we seem to have lived with its people; we cherish them in our memories as we do the persons we have actually known, for moments of sentimental or amused recollection, or as the material of wisdom. Of the novels which give this impression *How Green Was My Valley* is a remarkable example. There are few readers of the book, I believe, who will not count old Huw, his cool-minded sweetheart Bron, his domineering and affectionate father, and the combative preacher Gruffydd among their lifelong friends.

The book is a record of life during the gradual degradation of a coal-mining valley in Wales. Huw, the last of his family, tells the story just before he leaves the valley forever. He is a natural epicurean, who lingers fondly over the experiences of his senses; affectionate; fair in his judgments. His poetic raptures will alienate a few readers who will see in them an appeal to sentimentality. I can imagine Mr. Mencken! But Huw is admirably chosen as narrator. Interpreted by his enthusiasm for living, this tale of gradual defeat becomes a hymn to the valor of common life.

The valley is separate and entire, like a picture in a frame. Huw's people are undisturbed by current disputes about the validity of the Word, or questions of national policy in South Africa and Europe. External events are only vaguely reflected: police appear after a riot, but as if from another world; the queen who commands Ivor's choir to sing before her is as far away as a deity; even the capitalistic power which wrecks the valley is external and mysterious, like an evil djinn. Readers are often happy to retreat in imagination into such limited environments because of the perplexities of their more complex society. But our interest in this valley may be more creditable. For most of us feel the presence of a problem more fundamental even than the problems of malnutrition, war, social division and economic injustice. These conditions must be reckoned with; but we also need to know how to live with satisfaction even in the presence of such conditions. Huw learned that life is good in spite of calamity. For such an impression Mr. Llewellyn is justified in describing a life unconscious of world problems and in refusing to comment on the forces which destroyed the valley and its people.

And yet the story shows the results of these destructive forces, which remain for a larger society than that of the valley to deal with. Why must the beauty of the valley be destroyed and a part of the people labor insecurely, while profitless wealth accumulates in the hands of those who do no work? Huw saw no answer, but only a hopeless dilemma: if the workers submitted, they lost their Eden; if they fought, they lost their innocence. It is not the dilemma of the coal regions alone, as our "defense" budget testifies. Meanwhile living is hard and the slag heaps accumulate. It is worth while to read this novel if we can catch some of old Huw's serene courage in adversity.

RALPH GOODALE.

Preston Bradley Speaking

LIFE AND YOU. *By Preston Bradley. Harper & Brothers, $1.50.*

FOR at least two reasons, this book will make a wide appeal. Attention is certain to be drawn to it because of the man who wrote it. The thousands who hear Dr. Bradley from week to week in the People's Church of Chicago and over the radio, and who have learned to look to him for guidance and inspiration, will have a special interest in his book. Then, attention is bound to be attracted to it because of the title and the subject with which it deals. Everyone has a stake in the business of living, and not a few are casting around for something that will help them order their lives more satisfactorily.

This book is offered as a contribution toward a better understanding of the problems of life and a saner method of dealing with them. With this object in view, the author goes to the heart of the matter without delay. Placing himself in the midst of present-day life, he soon has the reader beside him. "Life is a mystery and you are a person. . . . Life is doing something to you and you are doing something to life." From this point he goes on to describe the situation in which we have our being, indicating the difficulties we must face, enumerating the burdens many of us must bear, and appraising the odds against us. The world is confused and bewildering. But life cannot wait until all mysteries are

cleared up and all obstacles removed. Whatever we do with life must be done in the present tangled situation.

Dr. Bradley gives no magic formula for successful living. He does not recommend some simple technique for directing one's course safely to a desired goal. There are problems which cannot be solved, perplexities which cannot be removed, at least not yet. But the most desirable fruits of character do not result from complete security, ease or the absence of trouble. His is not a religion of escape but of empowerment. He would have people built up and buttressed from within so that they might miss the tragedies of life because they are greater than that which oppresses them. They who seek to bring their lives into harmony with the principle of truth, beauty and goodness will construct such a fortification for themselves that the unfavorable circumstances of the outer world cannot have dominion over them.

Life and You is the kind of book that almost everybody should read occasionally. It should serve effectively the ends for which it was written. It advances no new ideas, and does not seek to establish any particular theological views. But it throws fresh light upon old problems of living and tones up the spiritual system. Preston Bradley delivers a message that the individual and society at large would do well to take to heart.

JAMES DANIEL MARTIN.

Books in Brief

WHY WORK? OR, THE COMING AGE OF LEISURE AND PLENTY. *By Roger Payne. Meador Publishing Company, Boston, $2.50.*

For about twenty years, a rather widely known "hobo philosopher," sporting two college degrees, has walked, thumbed and box-carred his way from one end of our country to the other, and has pondered deeply its economic and cultural problems. He has picked berries, peaches and cotton, and has chopped wood in people's back yards for his meals. He has served a term on a Georgia chain gang as a penalty for "vagrancy," and he has exchanged ideas not with the great but with the humble. The present book summarizes his outlook on life. The title is not to be taken too literally; and it is at once apparent that a considerable stream of philosophical and economic writings has passed through his hands, and through his mind. Thoreau's *Walden* was his great inspiration; but he has a greater factual background than Thoreau ever had; and, be it said as well, a more mature economic philosophy. He accepts the basic assumptions of socialism; he speaks eloquently—and intelligently—in defense of civil liberties; and he cites impressive factual evidence in support of his contention that theoretically at least we could have adequate food, clothing, shelter and culture on one day's work per week. This may be going too far for the average believer; but there is more to this peripatetic author than the queer title of his book or the strange habits of his life would suggest.

BEYOND THE SENSES. *By Charles Francis Potter. Doubleday, Doran & Company, $2.50.*

The author of this book, best known for his founding of the First Humanist Society in New York city, is an unashamed believer in mental telepathy. In order, therefore, to disarm the wary reader he says, "I am not a gullible believer in the supernatural. For years I have been an extremely rationalistic, scientific-minded humanist, searching for the truth at any cost. But . . . facts have forced themselves upon my attention which very definitely prove. . . ." And it must be admitted that his experiences as related here are startling, to say the least. Early experiments were made within the family circle where the first "disturbing" evidences were almost accidentally encountered. Then friends come into the process of "discovery" and "proof," and eventually mediums from all corners of the land. The Bible is quoted as having yielded generous evidence to the effect that at the first and many succeeding meetings of the Christian church psychic demonstrations were provided. Various psychologists, and at least one famous physician, Dr. Alexis Carrell, are quoted, approvingly or disapprovingly; but all in all, Dr. Potter weakens rather than strengthens his case by seeming overanxious to prove every point. Less impressive than any of the others is the last chapter which weakly suggests how telepathy "may change our world."

MEMO ON THE MOVIES. *By Winifred Johnston. No. 5 of Series I. Cooperative Books. 50 cents.*

This purports to be a factual study of the relation of motion pictures to war propaganda in the World War of 1914 and in the one now current. Much in the booklet is actual fact, but more of it seems to follow this line of argument: The leading motion picture companies are financed and therefore controlled by Wall Street bankers; these bankers wanted the war in 1914 and deliberately used motion pictures to stir up the people to hate Germany and demand America's participation on the side of the Allies. Today, so the argument runs, Wall Street bankers are repeating this process; they have already used the movies to glorify war as the only solution of the international conflict. They are now ready for the final step: to bring forth a bunch of pictures designed to show Germany or bolshevism or both as the great villain whom the American people must defeat on the battlefield in order to save civilization. We have no brief either for the Wall Street bankers or the motion picture trust, but this argument seems considerably oversimplified and unconvincing.

Books Received

The Economic Life of Primitive Peoples. By Melville J. Herskovits. Alfred A. Knopf, $4.50. (To be published Feb. 19.)

The Patience of Maigret. By Georges Simenon. Harcourt, $2.00. The beginning of a remarkable series of detective stories by a remarkable writer. Twenty-five stories are to be published, two to a volume, three volumes a year. Simenon (one of the author's many pseudonyms) at the age of twenty-eight has turned out 280 stories. He writes in French. Mystery story addicts are all excited, as well they may be. (To be published Feb. 29.)

Sixteen Days, A Novel. By Hans Habe. Harcourt, $2.50. (To be published Feb. 29.)

What Germany Forgot. By James T. Shotwell. Macmillan, $1.50. (To be reviewed.)

Meaning of Marriage and Foundations of the Family. By Sidney E. Goldstein. Bloch Pub. Co., 50 cents. A discussion of the ethical, religious and sociological aspects of the family in our own times, as seen from a Jewish standpoint. The author is associate rabbi of the Free Synagogue, New York, and chairman of the committee on marriage and the family, Central Conference of American Rabbis.

The Meaning of Marriage. By Herbert Doms. Translated from the German by George Sayer. Sheed & Ward, $2.25. A Roman Catholic discussion of marriage, which is reported to have created something like excitement in clerical circles upon its first appearance in German. Not that it is in the least heretical, for it bears the imprimatur, but it breaks some new ground for a Roman Catholic treatise and, especially in the sections on the purpose of marriage, is something very different from a routine exposition of the traditional dogmas.

The Eternal Voice. By Leslie D. Weatherhead. Abingdon Press, $2.00. Eighteen sermons preached by Dr. Weatherhead

from the most notable pulpit in England, that of City Temple, London. A unique feature is a section of questions on each sermon, at the end of the book, to encourage and facilitate its use by discussion groups.

Teachers for Democracy. Edited by George E. Axtelle and William W. Wattenberg. D. Appleton-Century Co., $2.50. "The first book to deal specifically and constructively with the problem of educating teachers to serve effectively in a democracy confronted by the radically changing conditions of the modern world." A constructive critique of many aspects of the current educational system, and especially of teacher-training.

You Could Do it Too! By Hester Parsons. Nationwide Press, 1104 Prospect Ave., Cleveland, O., $2.50. What the Parsons family did—Mrs. Parsons and her husband and children—was to "get away from it all" when the depression got bad by going to Tahiti. Mrs. Parsons had been a teacher and they had saved up enough money to pay the passage and live till they could begin to live on the soil. It seemed to work. But, in spite of the implication of the title, it scarcely fulfills the Kantian ethical criterion: "So act that you can will the maxim of your act to be a universal law."

Mrs. Miniver. By Jan Struther. Harcourt, $2.00. (To be published Feb. 15.)

The Point of View. By Soren Kierkegaard. Translated by Walter Lowrie. Oxford University Press, $2.50. (To be reviewed.)

Lords and Gentlemen. By Louise Hall Tharp. Crowell, $2.00. Juvenile. Story of a London boy who came to Boston in 1635, and his adventures there.

CORRESPONDENCE

The Ghost of James Russell Lowell

EDITOR THE CHRISTIAN CENTURY:

SIR: "To war in general the Canadian churches are almost wholly opposed, but seeing themselves involved with their nation in an actual war there is less unanimity" (Correspondence from Eastern Canada, The Christian Century, January 17).

> "I'm willin' a man should go tollable strong
> Agin wrong in the abstract, fer thet kind o' wrong
> Is ollers unpop'lar an' never gits pitied,
> Because it's a crime no one ever committed;
> But he mus'n't be hard on partickaler sins
> Coz then he'll be kickin' the people's own shins."

James Russell Lowell, *Bigelow Papers,* I, iv, 1848. "This war is different," an eminent professor of theology says.

Chevy Chase, Md. CHARLES L. CARHART.

Addenda on Canadian Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: Some weeks ago you found grounds for extolling the United Church of Canada because one of its charges in this city, St. Andrew's Church, had refused to accept the resignation of its minister when certain protests were made against his pacifistic attitude. You appeared to believe that the United Church of the future would be stronger because of this friendly attitude toward the minister. At that time, as a somewhat obscure clergyman and subscriber, I ventured to address you and to suggest that there were reasons for not reaching your conclusions, and the great mass of people had reached conclusions just the reverse. You did not publish my letter, and I have no criticism to offer.

However, I think you owe it to your readers to record that, so disturbed became the relationship between St. Andrew's congregation and its minister that, when a few days ago the minister resigned, his resignation was unanimously accepted.

It may be said that while the pacifist ministers in the United Church of Canada are of a superior class and are held in deep affection by their congregations, yet the church generally has no doubt whatever regarding its Christian duty to the empire in the present crisis.

St. John, N. B. H. E. THOMAS.

A Resolution Ignored

EDITOR THE CHRISTIAN CENTURY:

SIR: A Catholic, I should like to congratulate Evelyn A. Cummins for her fair and orderly treatment of "Catholicism and Father Coughlin" in the issue of January 24. However, I wish to bring to the attention of Mrs. Cummins an outstanding item of anti-Coughlin activity by a Catholic layman. It was not given deserved publicity in the Catholic press, for obvious reasons, and thus Mrs. Cummins might well have missed it.

Jack Gibbons Morris, Chicago Catholic delegate to the San Francisco convention of the American Newspaper Guild in August, offered the following resolution:

"Whereas, the Rev. Charles E. Coughlin, radio speaker and founder of the weekly *Social Justice,* though a priest of the Roman Catholic Church, and as such committed to its doctrinal fundamentals of aid to the workingman in legitimate unions, and

"Whereas, Father Coughlin, by this same affiliation, is committed to the love of men of all races, but has persistently and increasingly of late attacked progressive organized labor and been a fountain-head of fascism in the United States through repeated anti-Semitic utterances, and

"Whereas, Father Coughlin has assailed progressive Catholic worker groups of increasing utility to the American labor movement, and

"Whereas, in the May 22 issue of *Social Justice,* with knowledge of facts of the Hearst guild strike in Chicago, Father Coughlin did deliberately publish a picture of William Randolph Hearst on the front page, with accompanying complimentary article, in an attempt to break the strike; therefore be it

"Resolved, that the American Newspaper Guild in convention condemns Father Coughlin as an enemy of progressive unionism, a harbinger of fascism, a would-be strikebreaker, and requests the severest possible disciplinary action against him by his immediate superior, the Most Rev. Edward J. Mooney, archbishop of Detroit, and by Most Rev. Amleto Cicognani, apostolic delegate, Washington, D. C., with the end in view of removing the outstanding abuser of the right of free speech in America."

Timid convert Catholic Heywood Broun, president of the guild, asked that the portion requesting discipline by the archbishops be stricken and the remainder allowed to stand. Broun's prestige won. But with the spectacle of Catholic(?) Christian Fronters and their Coughlin-fathered dream-putsch before us, the original Morris resolution stands forth as a landmark.

Chicago, Ill. L. C. MCGIVERN.

Regarding Finland

EDITOR THE CHRISTIAN CENTURY:

SIR: "Let the shoemaker stick to his last," says Foster K. Anderson in a recent letter in The Christian Century. And apparently he thinks the proper last for ministers to stick to is arousing the American people to undertake a holy war against the Russians for the sake of the Finns, desperately struggling "to defend themselves, their homes and sacred places of worship." What good does he propose to do—slaughter thousands of Russian boys in the name of Jesus Christ? And incidentally, thousands of other boys who, like the Russians, have no particular interest in the business they are being forced to perform?

Would such a conflict settle anything? The Finnish government originally was set up in blood—with the help of Allied capital and the German army. Thousands of Finns were killed and many more thousands imprisoned, for opposing the establishment of the present Finnish government. It is not a ques-

tion of guilty Russia and guiltless Finland; both were conceived in blood. Furthermore, the Finns have oppressed their minorities as ruthlessly as have the Russians. (See the article on Finland in the *Encyclopedia Britannica* for details.)

We can serve the cause of Christianity much better than by destroying our fellow men. We have tried bloody ways from time immemorial, and what have they brought us? Hatred, poverty and death, and bitter memories to help provoke another cycle of the same sort.

If ministers have nothing better than hate to preach in the name of Christ, their parishioners could best foster Christianity by paying their pastors to keep still.

Fenn College, DONALD R. TUTTLE.
Cleveland, Ohio.

See Page 163

EDITOR THE CHRISTIAN CENTURY:

SIR: How I am chuckling over your having to eat the very large chunk of humble pie which the Federal Council laid apparently with a bang upon your editorial desk. You must have gulped a little, and I hope choked a lot, as you swallowed the unpleasant facts which you have been given enough grace to print in the article "In Justice to the Federal Council."

I wish that while you were in this mood of forced penitence you had been moved to offer a public apology to the President of the United States for your astonishingly acidulous editorial "An Un-American Appointment." That editorial led me to bust the tenth commandment right in two for I simply cannot keep from envying an editor who knows with such positive certainty *why* the President appointed Mr. Taylor to the Vatican.

You don't have to say so, but don't you feel just slightly ashamed of that vicious outburst? Yes, I think vicious is the right adjective.

West Presbyterian Church, GEORGE WILLIAM BROWN.
Binghamton, N. Y.

Archbishop Stritch on Bingo

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of January 24 you state: "It is a pleasure to record that Archbishop Stritch, late Roman Catholic Archbishop of Milwaukee and newly appointed Archbishop of Chicago, pretty well cleared bingo out of the churches in his former diocese." I wonder where you received your information since, even now after the Wisconsin supreme court has held that bingo is gambling regardless of the auspices under which it is played, several Milwaukee Catholic churches have announced they were continuing their games. On January 22 the *Milwaukee Journal* commented editorially: "Can it be that churchmen—spiritual leaders—are planning to defy the law, to compel peace officers to prefer charges against them and take them to court, in the face of this clear interpretation by our highest tribunal? Is it possible that some such men feel themselves by virtue of their position above the law as defined by the courts?"

Just a few months ago, the archbishop made public a letter in which he stated that games of chance were not immoral when played for charitable purposes. He has made no comment since the supreme court handed down its decision. So it seems to me, if bingo is discontinued in Milwaukee Catholic churches it will be because of court decisions and not the result of the efforts of the archbishop.

Christ Evangelical Church, ALBERT GONSER.
Milwaukee, Wis.

Objectives Cover Motives

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century of January 24, you say of President Roosevelt's letter to Dr. Buttrick: "He so contrived the situation as to elicit from the representatives of Protestantism an apparent approval of the establishment of official diplomatic relations with the Roman Catholic Church, while he put the Protestant representatives in the position of acting before they had been informed of all that was involved."

You state this as if it were fact, whereas it is your opinion. Many other men, equally competent to judge, hold a different opinion. They believe that the President's letters had no such deceptive purpose as you allege, but were a sincere expression of his earnest desire for cooperation in the interest of peace. One might wish that his letter to a Roman Catholic had been addressed to the senior American cardinal instead of the pope. He of course knew, however, that the discipline of that church would have required consultation with the Vatican before replying, and he doubtless deemed it wise to write directly to the final authority.

When anyone attempts to achieve a good objective, it is fair to question the wisdom of his method, but it is not fair to charge a sinister motive. According to the world's greatest dramatic poem, it was Satan who started that when, upon being told that the prosperous Job was "an upright man that feareth God," he sneeringly replied, "Doth Job fear God for nought?"

New York, N. Y. ARTHUR J. BROWN.

Child of the New Deal?

EDITOR THE CHRISTIAN CENTURY:

SIR: Congratulations on Harold E. Fey's article in the January 24 issue exposing the so-called Industrial Mobilization Plan as a thrust for dictatorship in disguise. The author tells us that the plan has been "worked out by the United States army and navy." At no point in his article does he make it clear that this industrial proposal clearly received the blessing of the New Deal inner circle. Why put the chief responsibility upon the army and navy? Why not include those civilians who have been responsible for government policies in recent years?

The Industrial Mobilization Plan is one more proof, if proof was needed, that the inevitable fulfillment of New Deal methods—not New Deal aims—is our own national brand of totalitarianism. Too many liberals have been deceived for too long by fine words and fair promises. What a few of us recognized from the first should now be apparent to all, namely, that in its technique the New Deal does not represent a true liberalism, but a very real tyranny.

Grosse Pointe Memorial Church, FRANK FITT.
Grosse Pointe Farms, Mich.

California Preachers Did Not Present Arms

EDITOR THE CHRISTIAN CENTURY:

SIR: There were in California during the World War several Congregational ministers and the editor of a weekly religious newspaper to whom the merited criticism in the articles "Preachers Present Arms" does not apply. Outstanding among those now living are the Rev. Charles F. Aked, pastor then of the First Congregational Church of San Francisco, and Professor John Wright Buckham of Pacific School of Religion.

The *Pacific*, of which I was the editor, published "in the interests of Congregationalism and the Church Kingdom on the Pacific Coast," stated at the outbreak that it was unable to apportion the blame as it generally was apportioned. September 9, 1914, Dr. Aked was reported to have said in a sermon that although an Englishman he could not wish for the triumph of either side. A few days after war was declared by the United States, quotation by permission from Dr. Aked was made from a personal letter as follows:

"We are in the war, we ought not to be in, but we are in. I have never been a Tolstoyan. I have never believed that it is always and under all circumstances wrong to kill. . . . I, like everybody else, intend to be loyal to the flag. What all need to seek now is to preserve what little Christianity we possess to carry it through the time of storm to the calmer days beyond. The flag of the United States is the divinest of human symbols. No flag of the old world is worthy a place by its side. Only, so

far as God gives me grace, I mean to keep the symbol which is not human but divine, the cross of Christ, above it. That is all. It may be that this will be enough. . . . God grant it!"

Soon after the United States entered, the *Pacific* had an editorial entitled, "A Study of the World War as it Relates to the Coming of the Kingdom of God Upon the Earth." In that and later editorials it was shown how it was possible for all to support the government without sacrifice of convictions. Hope was expressed that in the war there would be such a transcendence of self that brotherhood as taught and exemplified by Jesus of Nazareth would be greatly advanced.

In an article on "The Conscientious Objector," by Dr. Buckham in August 1917, there was a Christian statesmanlike analysis of the war and its causes which helped greatly to stay the tide of hatred and hysteria. The threads of the conflict were shown to be so many and tangled that people hesitated in forming judgments.

The *Pacific* in November 1914 warned against propaganda and later criticized Dr. Hillis and Billy Sunday for the ungodly unsheathing of their swords.

Concerning the Treaty of Versailles the *Pacific* said editorially: "It is not Christian. It is one of the most ruthless documents of history—framed with a determination to exact from Germany the last pound of flesh."

The *Pacific* lost only two subscribers during the war.

Berkeley, Calif. W. W. FERRIER.

Dr. Harkness Not the First

EDITOR THE CHRISTIAN CENTURY:

SIR: In your January 17 issue I note that you state that Dr. Georgia Harkness is the first woman to occupy a chair in an American school of theology. May I call your attention to the fact that California is three years ahead of Illinois and that Garrett Biblical Institute is but following in our footsteps. Miss Margaret Tappan, Ph.D., has occupied the chair of Christian education in this institution since September 1937, and was formally inducted into office last fall. We are the only Presbyterian seminary in the west and are a member of the American Association of Theological Seminaries, and were the first theological seminary to grant the degree of B.D. to a woman.

San Francisco Theological Seminary, JESSE H. BAIRD,
San Anselmo, Calif. President.

What to Do with a Library

EDITOR THE CHRISTIAN CENTURY:

SIR: In his article "On the Liquidation of a Library," appearing in the January 17 issue of The Christian Century, Mr. Gaius Atkins hints that the breaking up of one man's library may seem inconsequential. May I hasten to ask why break up the library? Why not give it to the local public, college or university library? It seems a pity for one man to spend years collecting a library, even though it may be a modest collection of books, only to have his heirs dispose of it, as Mr. Atkins states, by having truckmen carry off the books to be sold for wastepaper, or for a dealer to take them protestingly. Knowing that one's library is to go to a public institution where it will be made available to students and scholars is much more gratifying. By making such provisions, farsighted collectors will enrich the resources of public libraries or libraries of institutions that are eager to increase their services to the communities in which they are located.

Colby College, N. ORWIN RUSH.
Waterville, Me.

A Practical Program

EDITOR THE CHRISTIAN CENTURY:

SIR: In his article, "We March to Drums, Not Dreams," Devere Allen has offered something practical in the way of constructive effort toward a just and lasting peace. Let "peace be waged incessantly and undespairingly and constructively" by neutrals, by federationists, by socialists, by pacifists, by conservatives. Here is something that would indeed "put Hitlerism on the run" without giving aid to the wrong elements in France and Britain. I hope the suggestion will arouse an immediate, enthusiastic and persevering campaign on the part of various organized groups. "Blessed are the peacemakers."

North Manchester, Ind. IRA H. FRANTZ.

Vindication

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to thank you most sincerely for the splendid work you are doing in the columns of your very influential and important weekly. I am especially delighted with your editorial "In Justice to the Federal Council." I, like many others, was much disturbed by the former article regarding the action of President Roosevelt in appointing an ambassador to the Vatican. Every true American resents the act as un-American and utterly subversive of the established policy of the United States.

I am so glad for the clearing up of the issue involved, and the vindication of the Federal Council of Churches and its president, Dr. George A. Buttrick, from all blame for the thing it was charged with.

I also thank you for the article on "Catholicism and Father Coughlin." That throws a lot of light on the very vital questions involved. He needs to be exposed and held up to criticism. He has been a trouble maker for years.

Naperville, Ill. SAMUEL P. SPRENG,
Bishop of the Evangelical Church.

Implications Now Clear

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to commend most heartily your editorial upon the appointment of Myron Taylor as special ambassador to Pope Pius XII, and also your later editorial upon the attitude of the Federal Council of Churches with regard to this matter. So far as I am able to judge, the sentiment of Protestant leaders in this section is unanimous in approval of your position. The implications of this very tangled and devious diplomacy must now be thoroughly apparent to every thoughtful American. Intelligent Protestants would feel more highly complimented if the whole issue had been presented in a straightforward way and without so many obvious efforts to hoodwink the public. There is no criticism of the Roman Catholic faith involved in this statement. What is involved is the preservation of our American ideals with reference to the separation of church and state, and the flagrant manner in which these ideals have been flouted in the recent politico-ecclesiastical negotiations.

Butler University, FREDERICK D. KERSHNER,
Indianapolis, Ind. Dean, The College of Religion.

Confused Thinking Shown

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "An Un-American Appointment," was such a clear and discriminating statement of the issue that it should have elicited the hearty and grateful endorsement of all unprejudiced readers. The difference of opinion expressed in the letters which have come to your desk is an illustration of the confused thinking of the people on the vital subject of separation of church and state. It shows how badly your editorial was needed. I am deeply grateful for an editor who has the intelligence and courage thus clearly to interpret the issue and to expose the error involved in the whole matter of the "ambassador extraordinary."

Your editorial of the following week, "In Justice to the Federal Council," is equally interesting. "Now that the *whole* scheme is clear, what does the Federal Council think of it?"

First Baptist Church, WALTER P. BINNS.
Roanoke, Va.

NEWS *of the* CHRISTIAN WORLD

Back Temporary Vatican Mission

Federal Council's Executive Committee Adopts Statement on Presidential Appointment of Ambassador

(Special Correspondence)

NEW YORK, Jan. 29.—A largely attended and fully representative meeting of the executive committee of the Federal Council—the first for 1940—listened attentively on Friday to the statement given by Dr. George A. Buttrick, the president, concerning the circumstances and events which led up to the Federal Council's relationship to the peace move of President Roosevelt and the exchange of letters and telegrams since Christmas Day. The members of the committee believed that the facts showed such keen insight and Christian statesmanship on the part of the president of the council, in collaboration with Dr. Cavert, the general secretary, that a vote of approval and confidence was offered and unanimously adopted. The president then presented a statement for the adoption of the executive committee. Dr. Rufus W. Weaver, chairman of the joint committee on public relations of the Southern and Northern Baptist Conventions, Dr. William S. Abernethy of Washington, Dr. Mary E. Woolley, Dr. Lynn Harold Hough and others spoke in favor of the resolution.

Council States Position

After changes in wording and order there was unanimous approval of the following statement: "The executive committee of the Federal Council of the Churches of Christ in America, at its first meeting since President Roosevelt's announcement of the appointment to the Vatican of a personal envoy, 'with the rank of ambassador,' issues the following declaration of attitude and policy:

"If the appointment should, unfortunately, prove a stepping-stone to a permanent diplomatic relationship, we should feel obliged in good conscience to oppose it, as a violation of the principle of separation of governmental function and religious function, which is a basic American policy and which both history and conscience approve, and as an ultimate injury to all faiths.

"We assume, however, unless events disprove us, that the appointment is strictly temporary, unofficial and centrally concerned with efforts for world peace. We can see ways in which it may help to bring peace and to avert wholesale bloodshed and a continuing disaster to civilization. We pledge ourselves again to work with all faiths and with all men of good will for a just and enduring peace."

At the close of the discussion the whole group had been so deeply moved, both by the gravity of the war situation and the seriousness of the discussion, that on the suggestion of Dr. A. E. Keigwin of New York and by unanimous consent the meeting was interrupted while Dr. Keigwin and Dr. Boynton Merrill of Boston led the group in prayer.

The committee also passed a resolution adopting for the council the manifesto which had been formerly adopted by the Brooklyn Church and Mission Federation regarding the "Christian Front," which was reported in these columns on Nov. 29, 1939. This makes the statement a national pronouncement. The full resolution will be printed in the council's *Bulletin*.

Jewish Gift Received

Other important business included the adoption of the report of the finance committee as offered by the treasurer, Frank H. Mann, which showed a small cash balance on last year's operation and a budget of $266,985 for the year 1940. The grant of $125,000 by the United Jewish Appeal to aid Protestant Christian refugees was formally accepted with deep appreciation and a motion disposing of the money to various church refugee relief agencies was adopted. It was pointed out in the discussion that this large gift from the Jews put to shame the Protestant churches in America for their indifference to the Christian refugee cause.

Dr. Cavert reported that Roswell Barnes, the associate general secretary, had participated in a most significant meeting of the administrative committee of the World Council of Churches in Holland and that Dr. Barnes was at present spending two weeks in Germany in the interests of maintaining the ecumenical Christian fellowship in spite of the war. A report of the advisory committee was adopted which approved a plan for a joint biennial meeting of the Federal Council, the Home Missions Council, the Council of Women for Home Missions and possibly other interdenominational bodies. J. HENRY CARPENTER.

Lutherans Uphold Rights Of Conscience

Lutherans who so choose have the right to act as conscientious objectors in time of war, the executive board of the United Lutheran Church has declared, although war is sometimes justifiable and the "Christian citizen is in duty bound to bear arms and to offer his life if need be in defense of his country." But the board held that "the conscience of the individual, informed and inspired by the Word of God, is the final authority in determining conduct."

Peoria Pastor Goes To Dayton

Dr. Clinton Lee Scott has left the pastorate of the First Universalist Church, Peoria, Ill., to take that of the First Unitarian Church, Dayton, O. Dr. Scott was an acknowledged civic leader in Peoria.

Utica Pastor to Edit Church Paper

Rev. Carlyle Adams, pastor of the Sauquoit Presbyterian Church, Utica, N. Y., has been elected editor of the *Presbyterian Tribune*. Before entering the ministry Mr. Adams had long experience in newspaper work and on the staff of the National Education Association.

Protest Vatican Ambassadorship

Florida Baptists Stress Freedom of Church—University Studies Religion —Pastor to Run for Governor

(Correspondence from the Southeast)

TAMPA, Jan. 25.—The Christmas appointment of the "personal ambassador" to the Vatican by President Roosevelt has proved decidedly unpopular among American Baptists and Lutherans; the protest from Baptists in the southeast has been both widespread and unanimous. The Florida Baptist Convention, meeting at Lakeland last week, passed strong resolutions reaffirming historic American Baptist principles of the separation of church and state and calling on the President and all other servants of the people to stand firmly by this constitutional liberty. The first draft of the report to the convention was couched in such strong language as to be deemed intemperate and was modified on the convention floor.

Dr. Louie D. Newton, honorary secretary of the Baptist World Alliance, and pastor of Druid Hills Baptist Church, Atlanta, was the first to approach the President on the matter of his unusual appointment, raising certain questions in a letter to Mr. Roosevelt as to the authority and nature of the appointment and the payment of salary. Immediately thereafter the public relations committee of the Southern Baptist Convention, headed by Dr. Rufus W. Weaver, of Washington, acting jointly with a similar committee of the Northern and National Baptist Conventions (the latter the Negro body) called on the President to explain and clarify the White House appointment.

* * *

Congregationalist Leader Closes Long Service

Dr. Edwin C. Gillette, superintendent of the Congregational Christian Churches in the southeast and pastor of First Congregational Church, Jacksonville, Fla., has recently retired from active service after 19 years in this field. He is living at present in Claremont, Calif. Always deeply interested in civic affairs, Dr. Gillette for a long time served as head of the social welfare agencies of Jacksonville. Rev. W. T. Scott succeeds Dr. Gillette as superintendent of Georgia and Florida.

* * *

Religion Stressed by University

The University of Georgia has just closed a Religion-in-Life Week, with a comprehensive program and many speakers of note. Among the guest speakers were: Dr. Marvin A. Franklin, Birmingham, Dr. F. J. Gielow, Jr., Cincinnati, Dr. George D. Heaton, Lynchburg, Dr. Edward L. Israel, Baltimore, Mrs. Grace Sloan Overton, Ann Arbor, Rev. J. Maurice Trimmer, Macon, and Dr. Alexander Paul, Indianapolis. Sponsored by the University of Georgia

council of religious activities, the program was directed at a study of what religion does in every area of life. Vital faith in God and acceptance of religion as the "only real motive force in the world" were the objectives of the program which included mass meetings and group seminars held in the buildings of the university and the churches of Athens.

* * *

Jacksonville Pastor May Run for Governor

Rev. James E. Barbee, pastor of the Riverside Christian Church, Jacksonville, who has been a leader in the anti-gambling crusade in the state for several years, has announced that he will run for governor at the Democratic primary next spring on a "clean up Florida" platform. Mr. Barbee rendered the state valuable service in his leadership in a campaign four years ago to rid the state of slot machines. At that time he developed a state-wide organization, composed primarily of ministers and church laymen, which is now supporting his gubernatorial aspirations. The anti-slot machine campaign was successful, because of the close affiliation of local merchants and commercial interests that suffered from the slot machine plague, but the success of a cleanup that does not find its motivation in definite economic interests in Florida is doubtful.

* * *

And So Forth

Dr. Curtis Lee Laws is resting in St. Petersburg, Fla., after having resigned as editor of the *Watchman-Examiner,* national Baptist weekly, for more than 25 years. Dr. Laws was succeeded in the editorship by Dr. John W. Bradbury.

Presbyterians are planning evangelistic efforts in the southeast for spring and are encouraging preaching missions for the enlistment of the unchurched. The plans are growing out of action by the General Assembly, meeting at Montreat, N. C., last summer. At that time a sum of several thousand dollars was subscribed for evangelistic work.

More than 24,000,000 people living in the southern states are not affiliated with any church. This may surprise some not intimately acquainted with the "Bible belt."

The Florida chain of missionary assemblies is again holding sessions in the leading towns and cities of Florida. These conferences have grown in attendance and influence until they have become a national institution. People from every state who live in Florida at this season of the year, attend.

ADIEL J. MONCRIEF, JR.

Dr. Oldham Hails Cooperation of President and Pope

In his *Christian News-Letter,* issued weekly from London, Dr. J. H. Oldham, leading figure at the Oxford Conference, hails the "fresh rally of the moral forces of the world" shown by the Christmas messages of President Roosevelt and Pope Pius XII. "The cooperation between the ancient institution of the papacy," writes Dr. Oldham, "and the political head of the new world, with its Protestant traditions, in an endeavor to reassert the claims of the moral law in the conflict of human affairs is a heartening augury as we face the spiritual conflict which lies before us in the new year."

Church Liberals Face War Issue

Conference of Christian Council for Democracy Discloses Three Points of View on European Conflict

(Special Correspondence)

CLEVELAND, Jan. 28.—Three hundred and seventy representatives from ten denominations attended the "emergency conference" of the United Christian Council for Democracy in Euclid Avenue Baptist Church here last week. Called "to express the voice of the Christian religion concerning the war and its relation to the life and future of the American people," the conference opened with a barrage of denunciation from troubled patrioteers. Pressure on radio stations to deny their facilities to conference speakers was unsuccessful, even the high-sounding "Ohio Conference of Civic, Fraternal and Patriotic Organizations" meeting flat refusal from broadcasting managers who resented what they believed to be an attempt at dictation. In this stand the stations were strongly upheld by the *Cleveland Plain Dealer,* although an American Legion committee on "subversive activities" also set up a mighty clamor of alarm. Finally, as about 900 people gathered for the opening evening session, they were presented on the sidewalk outside the church with a leaflet carrying the banner headline, "Warning: This is the Red Christian Front in Action."

The hullabaloo, which surprised many Cleveland churchmen, can best be understood when it is realized what the U.C.C.D. is. Its backlog of support comes from the Methodist Federation for Social Service, which had 105 of the delegates present, and the Episcopal Church League for Industrial Democracy, which was represented by 49. It intends to organize similar left-wing unofficial groupings in each denomination, the most successful of the new organizations started by it being the Church Council for Social Reconstruction of the Evangelical and Reformed Church, which had 53 delegates present. Thus over half the total attendance came from these three groups. They reflect in turn the personal leadership of the three men who have been most influential in the U.C.C.D.—Harry F. Ward of Union Seminary, William B. Spofford, Episcopal editor of the *Witness,* and Reinhold Niebuhr of Union Seminary. Other denominational representatives included 41 Presbyterians, 36 Baptists, 24 Congregationalists, 13 Unitarians, 10 Disciples. The U.C.C.D., in addition to fostering the formation of these unofficial groups, intends to unite them for such concerted action as the more radical minds of the church can agree upon, thus making itself something of a rival to and a pressure upon the official Federal Council of Churches.

During the two years of its existence, the U.C.C.D. has been financed almost exclusively from one Episcopal source.

Labor Board Debated

The conference presented an imposing array of distinguished speakers, headed by J. Warren Madden, chairman of the National Labor Relations Board, and including Bishop Francis J. McConnell, Bernard C. Clausen of Pittsburgh, E. McNeill Poteat, pastor of the church which was host to the conference, Jerome Davis of the American Teachers Federation, Joseph F. Fletcher of the Episcopal School of Applied Religion, Cincinnati, Howard Kester of the Fellowship of Southern Churchmen, Reinhold Niebuhr and Harry F. Ward. Madden's claim that the N.L.R.B. had been effective in reducing the number of strikes and had contributed to labor peace made the national press and brought denials from the National Manufacturers' Association, whose president, H. W. Prentis, Jr., rushed his rebuttal by personal representative on the first train from New York.

Harry F. Ward's speech also received attention from the press and radio. Highlight: "We are now further along the road to repression of democratic rights than we were in the first year of the World War. . . . This speedup of the attack on democratic rights is related to the swifter pace with which we draw near to war. The holy war abroad to save civilization and God from the atheistic barbarians is also the holy war at home to save democracy from the reds, to rescue Christ from the anti-Christ of materialistic Marxism. These are more powerful slogans than those which deceived and betrayed us into the slaughter in 1917. The leading voices of European imperialism, our own profiteering patriots and pothouse politicians have suddenly all become pious." He went on to affirm that we must keep America out of this war.

Niebuhr Assails Lassitude on Human Needs

Niebuhr declined to discuss the subject of the conference saying, "I am not going to speak on the international crisis because I disagree with 90 per cent of you on it." This referred to the strong "Keep America Out of War" opinion that prevailed in the meeting. The gist of his speech is contained in the following excerpt: "The church must speak about the total human situation. We must think about the problem of life—the terror of life—the meaning of existence itself and not in the terms of simple moralism. We have been taking care of the poor on borrowed money. The people on the whole are not aroused to the seriousness of the economic situation because they have been lulled by stop-gap arrangements which only postpone the necessity of facing the ultimate issue. It is not enough for religious leaders to deal with the problems of justice in terms of pious generalities. We must make the obligations disclosed to us by the faith we hold relevant to the historic and social situation in which we stand."

Later Dr. Niebuhr gave his views on the war in a smaller group. This correspondent then prepared the following summary and asked him if it was an accurate statement of his position: In a declining civilization composed of lost and perverse people it is impossible for sinful men to regulate the conduct of their economic or political relationships by the example or teachings of Jesus. The clashes of pride and self-interest which determine such relationships must be governed by efforts to secure the best rough justice available at the moment. This means in the present world crisis that the victory of Britain and France is vital to the future of such democracy as we have in the world. The United States

should therefore give all possible assistance in supplies and credit to the Allies now, and should later be prepared to send naval and military help if needed.

Niebuhr's Position on the War

Dr. Niebuhr answered that this was an accurate paraphrase with the exception of the matter of military and naval help. He would sanction such help if and when the war aims of the Allies are clarified and if they provide adequate assurances that our voice would be listened to in the provision of a just and democratic peace, recognizing at the same time that a dictated peace must come far short of an ideal settlement. "It's justice we're after and a pretty rough justice at that. The best possible justice you can get out of war is even less just than a court of law could provide." He added that he does not approve of efforts for peace now unless Hitler can be deposed and the menace of nazi philosophy to Europe dispelled.

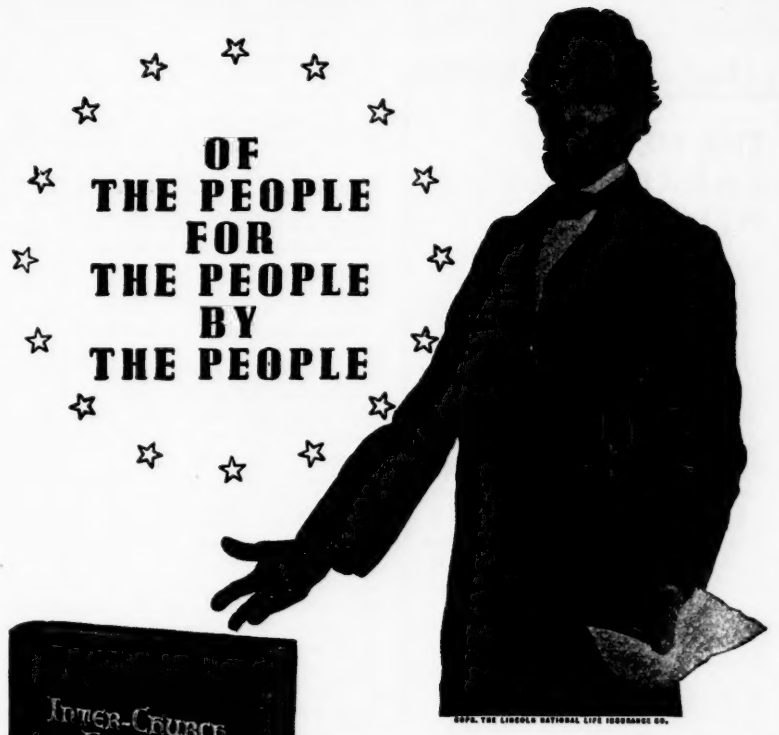
For its discussions the conference divided into commissions on democratic rights and the war-peace issue. The former proclaimed its determination to "labor for a socially just society," opposed the anti-alien bills in Congress which carry the names of Congressmen Hobbs, Smith, Dempsey and Reynolds, and condemned the Dies investigation as having violated democratic procedure. The key to the economic views of the group is contained in the following significant paragraph of its report:

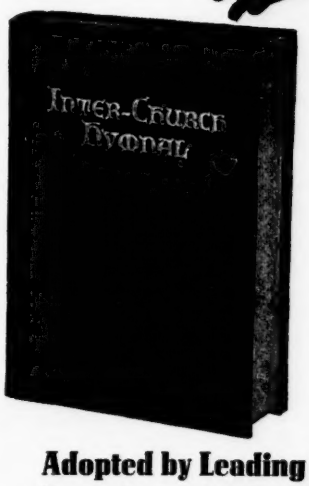
"The United Christian Council for Democracy, through its members, believes that the Christian religion compels us to reject the method of the struggle for profits as the economic base of society, and to substitute the method of social-economic planning under democratic control, with social ownership of all things necessary to its successful operation, as the method by which the Christian principle of service and the development of personality can be progressively realized. This change is to be sought by education and democratic discussion and legislation, and not by violence. Members of the U.C.C.D. may differ as to the extent and degree to which they are committed to the principle of social ownership."

Actions of the Conference

The conference supported the national labor relations act, deplored military appropriations at the expense of relief, commended ministers who exalted "the experimental role of the church in present social change," favored the Gavagan anti-lynching bill, denounced the Christian Front and asked that Father Coughlin be also investigated by the department of justice. After a resolution had passed urging Missouri to admit Negroes to equality of educational privileges according to the Gaines decision of the United States Supreme Court, a southern minister reminded the conference that the membership of most local churches, north and south, is on a racial basis. They then voted to urge churches to "set the example in welcoming people of other races into their membership."

The commission on "The Christian Religion and War and Peace" had a difficult time in making up its mind and of formulating its decisions after they were made. This was due partly to brevity of time, partly to parliamentary ineptitude and partly to tactics which brought charges





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from the floor that this Council for Democracy needed to practice democracy as well as talk about it. At least three distinct schools of thought quickly emerged. The first was a small but prominent pro-Ally bloc, the second a larger group of pacifist intransigeants who felt increasingly on the defensive, the third a keep-America-out-of-war majority. This latter group included of course the uneasy pacifists, also fellow travelers and communist sympathizers who had not yet become quite at home in the new keep-America-out-of-war "party line," plus a great group who were still skeptical about war propaganda and could as yet see no adequate reason to believe we should become involved.

Action on the War

After debate that occasionally became excited and bitter, the majority finally wrote a platform which called upon our government to mediate now to stop the European war, and to work for a negotiated "peace without victory." It opposed arms increases, conscription, industrial mobilization, supported the war referendum and the neutrality law, urged a permanent embargo on the export of arms to all countries, condemned the policy of cutting relief and booming the army and navy, and supported works of mercy and reconstruction for war relief. It also adopted after a point-by-point vote the following statement of attitudes formulated by John Paul Jones of Brooklyn:

"The United Christian Council for Democracy finds its spirit depressed and its mind clouded by the appalling tragedy of war. We cherish no delusion that we, though citizens of a neutral nation, are untouched by the warped perspective, mental paralysis and moral disintegration which poison the stream of life when nations dedicate the spirit and resources of peoples to the slaughter of their fellow men and the destruction of the painfully acquired treasures of civilization.

"What we now see, as the pall of violence settles over us, is indeed as through a glass darkly. We are unable to be sure of ourselves or of one another. We implore the mercy of God in our darkness and beseech the God of all goodness to vouchsafe to us the grace of our Lord Jesus Christ and the guidance of the Holy Spirit.

"Humbly and with all charity and mutual forbearance, with full respect to the consciences that may share our spirit but disagree with our pronouncements, we would affirm:

"That war is contrary to the Christian gospel and way of life.

"That it is because men and nations do not live this gospel and way of life that war has come upon us.

"That we as Christians have fallen far short of the faith we profess and thus cannot disclaim a share of the responsibility for the present tragedy.

"That Christians therefore neither as groups nor as individuals can wash their hands of the war and hope to stand entirely aside from it.

"That we must grant full freedom of conscience to all as they seek to face the responsibility that the war brings;

"That nonetheless we are agreed that the United States can best serve the world by keeping out of this war and by using its influence and resources to promote a just peace for all peoples as speedily as possible.

"That we reaffirm our loyalty to the

(Continued on page 196)

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Buttrick Urges Home Religion

Criticizes Parents Who Neglect Training for Home-Making—Methodists Fill Carnegie Hall for Rally

(Correspondence from New York)

New York, Jan. 29.—A gathering of clergymen was held under the auspices of the department of religious education of the Greater New York federation of churches at the Hotel Astor last Tuesday to discuss "The Family and Parent Education." Prof. Samuel L. Hamilton, of New York University, presided and introduced Dr. George A. Buttrick, pastor of Madison Avenue Presbyterian Church, who gave a profound address on the relation of the church to the home. He said, in stressing the central position of the home: "If religion is not caught in the home, it will not be caught at all. . . . Parents train themselves to dance, to play bridge, for their profession for years, but take no training to build a home. . . . Recultivation of the home as a basis of Christian nurture might remake the world." Dr. Buttrick also made a strong plea for a church ministry which could provide for home visits and guidance in all aspects of family life. He said, "Denominationalism should be revised to make possible large units of multiple ministry."

Dr. L. Foster Wood, of the department of marriage and the home of the Federal Council, offered practical suggestions to ministers as to how better family and home relationships could be aided by the churches and Dr. Elmore M. McKee, rector of St. George's Episcopal Church, led in the discussion. In closing the conference he stressed the need of larger parishes and a specialized ministry.

* * *

Methodist Advance Rally

A Methodist Advance rally was held Friday evening in Carnegie Hall under the auspices of the New York, the New York East and the Newark conferences of the Methodist Church, representing 500 churches. It was part of the denomination's nation-wide movement for "the advancement of the spiritual life of the church and the deepening of the missionary and educational conviction." Over 3,000 people attended. Bishop Francis J. McConnell presided. Bishop Clare Purcell of Charlotte, N. C., Bishop Robert E. Jones of Columbus, Ohio, and Bishop Paul B. Kern of Nashville, Tenn., were the speakers. The Carnegie Hall gathering closed "Methodist Day," which began with a service at 10 a.m. in Christ Church, Manhattan, followed by a luncheon for clergymen and laymen in the Hotel Commodore, and a luncheon for women in the parish house of Christ Church. At 3 p.m. there was a general meeting for men and women, at which Dr. Ralph W. Sockman, pastor of the host church, spoke.

* * *

Chinese Decoration For Americans

Five hundred guests were present at the dinner at the Hotel Roosevelt last Thursday evening when four Americans who

have been prominent leaders in activities on behalf of China received from Ambassador Hu Shih the decoration of the Order of the Jade at a dinner given in their honor. Those who received this recognition were Paul D. Cravath, Arthur V. Davis, Ralph E. Diffendorfer and Edwin M. McBrier. Dr. J. W. Decker presided as the president of the Associated Boards for Christian Colleges in China, under whose auspices the dinner was given. The principal speakers were Prof. Arthur Rugh of Yenching University and Ambassador Hu Shih, who delivered the main address on "Cultural Relations between China and America." The medals were awarded as an expression of China's official gratitude for the work of the American-supported Christian colleges in China. It was announced at the meeting that "more than $700,000 has been raised in this country for China colleges since July 1937."

* * *

Christian Women Hear Jewish Rituals Explained

In the first event of its kind ever held in New York, more than 200 Protestant and Catholic women attended a meeting at the Jewish Theological Seminary of America last Tuesday at which the services and rituals of the Jewish faith were explained. The meeting, first of a series of three, was held under the auspices of the women's committee of the New York Round Table of the National Conference of Christians and Jews. Dr. Louis Finklestein, provost of the seminary, delivered a short address on the Hebrew origins of democracy, following which the visitors were shown the Museum of Jewish Ceremonial Objects. Later, a brief program of old Hebrew music was presented at Temple Emanu-El. Rabbi Samuel H. Goldenson of the temple welcomed the group. Tea was served after the musicale.

The second meeting of the series, according to the co-chairmen of the women's committee, Mrs. Edward C. Bailly, Mrs. Orrin R. Judd and Mrs. Arthur Hays Sulzberger, will be held during Brotherhood Week, Feb. 18-25, at Corpus Christi Catholic Church, Manhattan, and the third meeting at Riverside Church some time in March.

* * *

And So Forth

Dr. Harry F. Ward has tendered his resignation as president of the Civil Liberties Union and the League for Peace and Democracy. Dr. Ward is taking a sabbatical leave from his teaching work at Union Theological Seminary and intends to travel in Mexico for a period of several months.

The papers last week told of a 74-year-old evangelist who was run down and killed on the streets of New York by a battered old automobile driven by a Negro. His daughter, an evangelist too, after the first shock of hearing of her father's death, visited the Negro's home, found his wife sick and his four children hungry. To the home she sent a doctor and food. "Poor unfortunate," she said, "he has more trouble than I have." Then she went to court, persuaded the magistrate to dismiss the charge of homicide, offered to pay the $5 fine levied against the Negro and ended by sending out for coffee and sandwiches for him.

J. HENRY CARPENTER.

Carolinians Shun Provincialism

Convocation of Church Council Studies 'New Perils'—Dr. Nixon and Dr. Muste Speak—Fellowship Note Strong

(Special Correspondence)

DURHAM, N. C., Jan. 24.—With a program built around the timely theme, "The Church Under New Perils," the fourth annual convocation of the North Carolina Council of Churches made clear that many southern Christians are manfully trying to escape one major peril at least: that of sectarian pride and provincialism. Held in the First Presbyterian Church of Greensboro—one of the state's imposing Protestant cathedrals—the convocation brought some 1,500 people for a three-day period of worship, discussion, addresses and informal fellowship. The Galsworthy character who pictured the church "standing in the dusk with its spires pointing to a heaven that exists no more, its bells still beautiful, but out of touch with the music of the streets" would have found little here to bear him out. Here was sober awareness of current world tragedies and real confession of the church's social sins, but no dirges, no defeatism. As in previous years, the meeting was shot through with Christian faith, hope and social realism.

The choice of Greensboro as the convocation city proved to be a happy one. A city of colleges, with a tradition of progressive thinking, its support was not only cordial but active and liberal. Without the fine spirit shown by many of its citizens, the interracial character of the convocation would hardly have been possible. As it was, Dean Howard Thurman of Howard University appeared as a featured speaker, the a capella choir of Greensboro's Bennett College under Dr. R. Nathaniel Dett led two periods of "worship through music," and there was no segregation of the several score Negroes who attended the various sessions. Another new fellowship note in the convocation was the active interest of Rabbi F. I. Rypins, who as president of the Greensboro ministers' association helped with the promotional spadework.

Dr. Nixon Urges 'Dual Economy'

Dr. Justin Wroe Nixon of Rochester, as speaker for the three evening sessions, was illuminating and suggestive as he led his hearers into important social areas of Christian life and thought. In the field of economics he pleaded for a "dual economy" whereby private enterprise and governmental supervision would be linked to serve the human welfare, and said that to achieve this end more coordinators—"men like Sidney Hillman in the field of labor, Owen D. Young in industry and public affairs, and John R. Mott in the field of religion"—must be produced by the church. In talking of "The Struggle for an International Order," Dr. Nixon said the church can help by creating within its membership a "vivid sense of growing interdependence among nations. It can illustrate in its organization the larger federal union needed by the nations and it can inculcate

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the faith that such a larger union of the nations is within the purpose of God."

Building for labor a more abundant life was shown by Dr. A. J. Muste, of New York's Presbyterian Labor Temple, to be basically a matter of safeguarding democracy and vital religion. "If there is no moral power beyond man to whom all are subject, if in effect men are animals, then society will always be a wolfpack, with the strongest and most brutal of the wolves as the dictator," said Dr. Muste in one of the most earnest and moving addresses of the convocation.

Widely Varied Program

For the rest of the program—though much of it merits fuller mention—a cursory summary will have to suffice. The variety and content of the program gave evidence of careful planning. So far as specialized fields were concerned, no type of Christian worker seemed to be overlooked. Leaders in religious education, workers with students, preachers, choir directors—all these and more found in the group institutes opportunities to face their problems under wise and stimulating leaders. In less specialized areas, the morning and evening addresses gave all kinds of Christian workers a chance to whet their minds on some of the knottiest and most crucial issues now confronting the church.

Among the speakers who were heard with interest and appreciation were Dr. J. Quinter Miller, of Connecticut, on "The Church Learns to Cooperate"; Dr. Harry C. Munro on "Adults Are Building a New World"; Dr. Thomas A. Tripp on "The Church in a Changing Rural Culture"; Rev. Lawrence A. Watts, chaplain of the state prison at Raleigh, on "Possibilities in Prisoner Rehabilitation"; and Rev. Roy McCorkle on "Students and the World Christian Mission."

Special mention must be made of the contributions of Bishop Edwin A. Penick of the Episcopal Church, and of Rev. Ernest J. Arnold, the new executive secretary of the North Carolina council of churches. Since the beginning Bishop Penick has been one of the council's most ardent supporters, and, along with Bishop J. Kenneth Pfohl of the Moravian Church, the retiring president, has given splendid leadership in both polity and activity. Mr. Arnold, coming to his post last fall, by tact, intelligence and hard work has already won his spurs.

Plan Cooperative Enterprises

For the coming year, during which Dr. W. A. Stanbury of Central Methodist Church, Asheville, will be president, the council is planning a wide variety of cooperative enterprises. Music festivals, work among prisoners, and rural church institutes are now in the blueprint stage of production, while the council hopes also to venture successfully into the fields of race relations, radio and weekday religious education. A chain of missionary assemblies, like the Florida chain, is being planned.

Apparently firmly established now (though funds are still sorely needed for expansion), the council is proving its worth in so many ways that it would be hard to overestimate the influence of this ecumenical young hopeful. In a world where peoples and nations are drifting apart, it is helping to bring the churches together. It is overcoming prejudice and misunderstanding. It is adding power to the impact of the state's Protestant forces. It is helping to lead southern churches beyond the verbal stage of progressive Christianity.

The pity is that the council, below the Mason-Dixon line, is unique. Last year in reporting the convocation I said that no other southern state had a fully organized council of churches, and this, I believe, is still true. One cannot but wonder why. For while southern churches may still wish to fight shy of organic union, could we not have more unity, more cooperation?

J. H. Marion, Jr.

Dr. Peel Comes on British Propaganda Mission

Dr. Albert Peel, leader of British Congregationalism, is due to arrive in this country this week. Advance information states that he is prepared to lecture on "English Christendom," "Britain in Wartime," "The War and the English Churches" and other topics. He comes, according to this same advance announcement, "as chairman of the Congregational Union of England and Wales and as a member of the American section of the ministry of information of the British government."

Roy L. Smith Again Heads Church Council

Dr. Roy L. Smith, of the First Methodist Church, Los Angeles, has been reelected president of the California council of churches. Harold V. Mather is executive secretary of the southern branch of the council; the northern branch is at present operating without paid personnel.

Sister Aimee, Here's Your Chance

Press dispatches on Jan. 17 announced that the Archbishop of Canterbury had formed a committee of bishops to consider the moral temptations to which troops are exposed, and was also promoting a scheme for "carefully selected women" to visit the camps to give talks on religion.

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Colorado Baptist Ministers Meet

Nebraska Pastors Hold Convocation in Lincoln—Y. W. C. A. in Financial Drive—Lutherans in Denver

(Correspondence from Colorado)

DENVER, Jan. 26.—The midwinter conference of the Colorado Baptist ministers had very strong leadership in its recent meeting in Denver. This was made possible by the generosity of the Berkeley Baptist Divinity School of Berkeley, Cal., in providing as leaders from their faculty Professors John W. Bailey and Stacy R. Warburton and Miss Ruth Finwall. Those who were able to attend were provided with a very rich program.

* * *

Nebraska Pastors Hold Convocation

Despite severe weather and long distances and road hazards 200 ministers representing most of the denominations of the state gathered in Lincoln Jan. 8-10 for the tenth annual ministers' convocation of the Nebraska council of churches. The beautiful and churchly edifice of the First Presbyterian Church was the meeting place. Chairman of the convocation committee was Rev. Earl Raitt of the First Methodist Church of Grand Island. In addition to the many local ministers who shared in leadership the following were guest leaders from without the state: Dr. W. E. Garrison of Chicago, Dr. Jesse M. Bader of New York, Dr. Clarence W. Kemper of Denver and Bishop William C. Martin of the Omaha area of the Methodist Church. This convocation was both earnest and realistic.

* * *

Undergirding Local Institutions

The Denver Y. W. C. A. is now in a stabilization campaign to raise $101,700. This institution has a very valuable downtown property, on which its leaders are reducing indebtedness, also making necessary improvements and taking up some of the losses of the depression era. Miss Mildred Pinkerton, the general secretary, recently from Syracuse, is the power behind the throne while Mrs. Raymond Maxwell is president and Mr. Jesse Arnold is the director of the campaign. At the same time the Colorado and Denver councils of religious education are in their 1940 budget campaigns, and are ahead of the status at the same time last year. Moreover, the community chest has passed the askings for the budget of the year.

* * *

Lutherans Come to Denver

The meeting of the Missouri Synod of Lutherans, held in Denver Jan. 18, commemorated the beginning of the second century of the Missouri church. This was attended by delegates from five states, and had the leadership of such men as Dr. Rudolph Meyer of St. Louis, Dr. Herman A. Mayer of Bay City, Mich., Rev. H. H. Hellbusch of Denver, Rev. F. W. Obermeier of Greeley and Rev. O. Luessenhop of Colorado Springs. The Missouri Synod of Lutheranism in America began in 1839-40 when 700 Lutherans emigrated to this country from Europe and established headquarters in Perry county, Mo., 100 miles south of St. Louis. This group has now grown into a great body of a million and a half members.

* * *

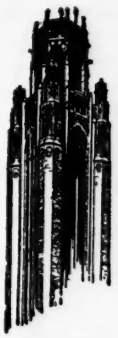
Plans Adult Christian Education Conferences

Among the things learned during the past decade when so much attention has been given to improving methods in children's work in the church school is that we cannot go far with this until adult education catches up. Dr. Harry C. Munro of the International Council of Religious Education was in Denver recently in a series of conferences looking toward forwarding this cause in the Rocky Mountain area. Next summer is to see a regional conference conducted at Geneva Glen to which will come strong leadership.

* * *

A New Leader Steps Forward

In the recent death of Platt R. Lawton of the Denver Y.M.C.A. a severe loss was suffered. His successor is Steele Holcombe, who too has made a good record, in succession as president of the college "Y" at the University of Nebraska at Lincoln, then as state college "Y" secretary of Nebraska. He sailed for Cairo, Egypt, in November of 1919 as the first American secretary assigned to open the work in Egypt. In 1930 he returned to



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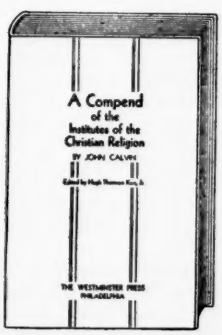

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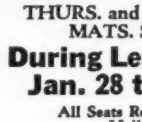

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America because of ill health. In 1936 he re-entered the work as secretary of the young men's division of the local association. He now becomes religious and education head as Mr. Lawton's successor. He is also secretary of the Denver ministerial alliance, thus closely articulating these two organizations.

* * *

And So Forth

In the Northern Baptist Convention's program arranging for 100 convocations within the territory of this body, Dr. Henry G. Smith of the Calvary Baptist Church of Denver is now on the Pacific coast in a series of convocations, covering a week.

Dr. Jesse M. Bader of the Federal Council of Churches, was in Denver Jan. 11 for conferences with the ministers' alliance and with a strong committee of 100, making plans for the Christian mission to be held in Denver Oct. 6-13 when it is confidently hoped to make a profound Christian impact upon all the organized life of the Rocky Mountain area.

Dr. Ben M. Cherrington of the University of Denver is at home for three months from his important government mission fostering cultural relations with our South American neighbors.

Your correspondent has just had word of his assignment as convention preacher for the Northern Baptist Convention meeting in Atlantic City, May 21-26. He has just completed a preaching mission with the First Baptist Church of Twin Falls, Idaho.

CLARENCE W. KEMPER.

Pension Fund Opposes Social Taxes for Lay Workers

William Fellowes Morgan, president of the Church Pension Fund of the Episcopal Church, has attacked the action of the national council of that church in favoring the inclusion of lay church workers under the federal social security law. Pointing out that approximately 2,500 retired Episcopal clergymen, widows and orphans are now receiving an average allowance of $1,000, Mr. Morgan warns that the income of the pension fund might be affected if churches had to pay taxes to the federal pension system.

LIBERALS DEBATE WAR

(Continued from page 192)

principle of freedom of conscience: demanding from the authorities of state and church exemption from war duties for the conscientious objector and full guarantee of his rights as a citizen; also the full respect from pacifists and war resisters for the integrity, honor and the religious and civil rights of Christians who fulfill their duties as the state may require in wartime.

"Finally that we oppose at all times the exaltation of the military over the civil authority, the suspension of the Bill of Rights in emergencies, and imperialistic ambitions, as contrary to the ideals of the new nation that is the United States of America."

In the final business session, Dr. Niebuhr was elected chairman of the U.C.C.D. and a financial plan adopted which permitted individual as well as group contributions.

HAROLD E. FEY.

Southern Baptists Reducing Debts

Million Paid on Churches and Schools—A Great School for Negroes—Predicts Dry Alabama in 1942

(Correspondence from Alabama)

BIRMINGHAM, Jan. 29.—A meeting of Baptist ministers and laymen of Alabama, held recently in Birmingham, heard encouraging reports concerning the progress of the debt-paying campaign of the Southern Baptist Convention. During the brief period since the "One Hundred Thousand Club" was organized, debts on Southern Baptist churches and schools have been reduced by $1,100,000 to Jan. 1, 1940, and Alabama Baptists have had large share in this good work. Just now an active campaign is in progress throughout the state to provide $100,000 for the Baptist colleges in Alabama—Howard College for men and Judson College for women. With the payment of the balance of an indebtedness of $65,000 of Howard College, a movement will be launched to secure an additional $500,000 for this institution, in celebration of its centennial in 1942.

* * *

Methodist Church of Mobile Plans for Future

With a history of a century and more, Saint Francis Street Church, Mobile, is one of the oldest Methodist congregations in Alabama; the oldest downtown church of the denomination in the state. In the face of a shifting population it continues a downtown congregation, and is a church of vigorous life. However, the pastor, Dr. G. Stanley Frazer, and his people are looking to the future, and a chapel is being erected in a residential district where many of the members of Saint Francis reside. On the occasion of the laying of the cornerstone of the new building valuable historical documents were deposited, and along with these was a letter from President Roosevelt. The President said:

"I congratulate the people of the Ashland Place Methodist Chapel on the happy occasion of the laying of the cornerstone of the new building. This act bears eloquent witness to the strength of religion in the hearts of the faithful people who are rearing this new temple to the glory of the Most High. In sending my cordial greetings to all who participate in the ceremonies, may I express the hope that the new chapel, through long years to come, will be the center of a deep spiritual life which will enrich the entire community."

* * *

An Interdenominational Training School

An important event in the church life of Birmingham is the interdenominational training school for Sunday school workers, held annually under the auspices of the Birmingham Sunday School Council. Mr. D. R. Price is the secretary of the council and dean of the school. The 1940 session was held Jan. 28-Feb. 3, in the Sixth Avenue Presbyterian Church. Eight courses were offered, and students were enrolled from practically all denominations of the

city. With possibly one exception, all Protestant bodies gave official cooperation. During the past several years the enrollment in the school has reached a total of nearly 500, and for the session of 1939 twelve denominations were represented in the student body.

* * *

Alabama Methodists Plan Advance

Until recent times mention of Methodist meetings and movements in Alabama usually carried the word "Southern." Now this designation is put aside, and the word is plain "Methodist." The Alabama meeting of the Methodist Advance will be held in Birmingham Feb. 15. The men who will bring the message are: Bishops E. H. Hughes, Ralph S. Cushman, Titus Lowe, Paul B. Kern, Hoyt M. Dobbs, J. L. Decell, W. T. Watkins and Dr. John R. Mott. The Advance was initiated by the Methodist Uniting Conference of 1939. The Birmingham meeting will challenge the 300,000 Methodist members in Alabama to attempt greater things than when they were members of three denominational groups.

* * *

An Outstanding School For Negroes

Birmingham claims to have the largest enrollment in its high school for Negroes of any city in the south (returns, however, are not in from New Orleans and Atlanta); and this probably means the largest in the United States for pupils of this race. At the recent midsession commencement there were 244 graduates, and according to all past records the June commencement will witness a larger number of graduates; perhaps the total for the session of 1939-1940 will approach 600. Birmingham's Negro population is estimated to be 120,000 (99,000 in 1930), or about 70 per cent of the total population. On a percentage basis, the Negro school enrollment, high school and elementary schools, compares favorably with the total number of white pupils.

* * *

A Dry Alabama In 1942

For the past several years the Anti-Saloon League has been inactive so far as Alabama is concerned. Its work has been taken over by the Alabama Temperance Alliance, an organization of the churches, and supported by the churches of the state. In a recent statement the state secretary, Rev. W. Earl Hotalen, calls attention to the fact that the alliance has led the fight for the prohibition forces in 14 county option contests, and in 11 counties the drys won. He believes a return to statewide prohibition can be won in Alabama by 1942.

JOHN S. CHADWICK.

Chinese Catholics Permitted to Do Honor to Confucius

The Congregation of Propaganda of the Roman Catholic Church has issued an ordinance which permits Chinese Catholics to take part in ceremonies honoring Confucius. The portrait of Confucius may also be placed in Chinese Catholic schools and saluted by bowing the head. Catholics are also authorized to associate themselves under certain conditions with Chinese funeral ceremonies and ancestor worship. *Osservatore Romano* comments that this brings Catholic practice in China into line with that in Japan and Manchuria.

Cincinnati Prefers Bingo To Baseball

Despite the excitement stirred up in Cincinnati by last season's championship National League baseball team, police figures show that bingo games, most of them under the auspices of Catholic churches, drew a larger attendance than the games of the Cincinnati Reds, and made a profit of nearly $1,500,000.

Wheaton College Board Drops President

The board of trustees of Wheaton College, conservative Presbyterian school at Wheaton, Ill., announces that it has "found certain difficulties in administrative cooperation necessitated a change in the presidency." Accordingly, Dr. James Oliver Buswell, Jr., has resigned and Dr. V. R. Edman, history professor, has assumed the acting presidency.

Clergymen Endorse Work of Birth Control League

The Birth Control Federation of America, which is launching a campaign for the extension of its work, announces a sponsoring committee of 40 national leaders, among them Dr. George A. Buttrick, Bishop H. P. Almon Abbott, Dr. Henry Sloane Coffin, Dr. Harry Emerson Fosdick, Dean Edwin Selden Lane, Dr. John Howland Lathrop and Rabbi Jonah B. Wise.

National Lutheran Council Condemns Taylor Appointment

Meeting in Chicago during the last week in January the National Lutheran Council

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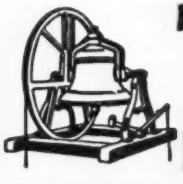

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condemned the appointment of Myron C. Taylor to the Vatican as "contrary to the fundamental principle of the separation of church and state" and "in violation of the best American tradition." The resolution also put American Lutherans on record as being "unalterably opposed" to the establishment of diplomatic relations with the Vatican.

White House Conference Urges Religion for Youth

The recent White House Conference on Children in a Democracy urged that practical steps be taken "to make more available to children and youth through education the resources of religion as an indispensable factor in the democratic way of life." To this end it recommended that a "privately supported, non-governmental agency" be set up to make "a critical and comprehensive study" of the "various experiences in the education of children and young people" with a view to "discovering how the child's needs for religious education can best be met in relation to his other needs in a total program of education, without in any way violating the principle of the separation of church and state." President Roosevelt, in addressing the conference, emphasized the need for religious education for American youth.

Widow and Mother of Ministers Dies

Mrs. Florence Reed Swartz died at Pleasant Valley, N. Y., Jan. 26. A daughter of the manse, she was the widow of Dr. William C. Swartz, for many years pastor of the First Presbyterian Church of Poughkeepsie, N. Y., and the mother of four sons, three of whom are in the Presbyterian ministry. The eldest, Dr. P. A. Swartz, was until recently a secretary of the Federal Council of Churches and is now executive director of the Friends of Democracy.

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The Fighting 69th (Warners) Pat O'Brien James Cagney George Brent	*World War drama.* Based on experiences of the Rainbow division. Father Duffy's efforts to inspire men, particularly one "bad soldier," with faith and courage.	Vivid portrayal, not sparing ugliness of war. Religious element accentuates glorification of fine but blind, unquestioning courage. Grave danger lest moving scenes lead audience to forgive war its horrors. *Tense, hero-worshiping.* M, Y
†Gone With the Wind (MGM) Vivian Leigh, Olivia de Havilland, Clark Gable, Leslie Howard	*Filming of popular novel,* in technicolor. Vicissitudes through which Scarlett O'Hara passes; series of pictures setting forth her ruthless yet appealing personality.	Interest in heroine rather than plot holds audience, despite 4-hour showing. Civil War scenes impressive but not in great manner of "Birth of a Nation." Photography, particularly indoor, remarkable. Treatment of Negro typical of slave days. *A motion picture achievement.* M, Y
Green Hell (Univ.) Joan Bennett, Douglas Fairbanks	*"Comic strip"* melodrama. Scientists seek jungle ruins; meet hostile tribes; suffer physical horrors.	Notable example of complete waste of acting, directing, photography, story, time. *Unconvincing, gory.*
His Girl Friday (Col.) Rosalind Russell, Cary Grant, Ralph Bellamy	*Farce-comedy.* Based on "The Front Page." Editor resorts to tricks to hold reporter (his ex-wife) to her job, whereas she wants to "settle down."	Well acted, filled with clever lines, very noisy. Some scenes hardly in good taste. Good incidental cracks at pious but crooked politicians, red scares, etc. *Riotus fun.* M, Y
The Invisible Man (Univ.) Sir Cedric Hardwicke Vincent Price	*Fantastic melodrama.* Man unjustly sentenced to death is rendered invisible by scientist friend to expose real culprit.	Too unbelievable to produce much real horror, and trick photography is no longer a novelty. Well acted and directed. *Good of kind.* M
*Judge Hardy and Son (MGM) Maria Ouspenskaya, Lewis Stone, Mickey Rooney	*Family life.* Andy's effort to find daughter of old couple about to be dispossessed of home; Mother Hardy's illness; Andy's date-trouble.	Most tearful and preachy of series, but maintains high standard of interest. Situations range from hominess to melodrama. Mickey is ever-present. Ouspenskaya's brief appearance outstanding. *Entertaining.* M, Y, C
Raffles (U. A.) Dame May Whitty, David Niven, Dudley Digges	*Detective story.* Prominent cricket player is clever thief by night, then sends loot to someone in need. His activities at house party; then giving up self because of love for girl.	Smoothly directed and acted. Digges outstanding as detective. Ethics objectionable because sympathies are definitely with lawbreakers. *Entertaining. Good of kind.* M

Best current films: *For Family:* Babes in Arms, Everything Happens at Night, Gulliver's Travels. *For Mature Audiences:* Heart of Paris, Mr. Smith Goes to Washington, Ninotchka, Secret of Dr. Kildare, Swanee River, We Are Not Alone.

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